THE IRISH LIBER HYMNORUM

EDITED FROM THE MSS. WITH TRANSLATIONS NOTES, AND GLOSSARY

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INTRODUCTION.

Of these pieces Nos. 1-40 are contained in the MS. in the Library of Trinity College, Dublin (T); Nos. 41-47 are found in the MS. in the Franciscan Convent, Dublin (F), but are not in T. No. 48, though not found either in T or F, is printed as an appendix for reasons which will appear in the notes.

The Plates inserted at p. xxxii are derived from photographs of T and F respectively. They are both, roughly speaking, three-quarters the size of the originals.

INTRODUCTION.

§ 1. Prefatory.

The book generally known as the Irish *Liber Hymnorum* is a vellum MS. of the eleventh century in the Library of Trinity College, Dublin (T), containing a number of hymns and prayers in Latin and Irish which were used in the worship of the early Celtic Church. Another copy, a little later in date, containing many of the same hymns with a few additional pieces, is preserved in the Franciscan Convent, Dublin (F). Both manuscripts are copiously glossed and annotated, in many instances by the original scribes.

It is proposed in the present volume to reproduce all that can be read of the matter contained in these two manuscripts.

§ 2. Previous Editions.

In 1855 the late Dr. J. H. Todd edited for the Irish Archæological and Celtic Society the first part of what was intended to be a complete edition of *The Book of Hymns of the Ancient Church of Ireland.* A second instalment appeared in 1869, but owing to the editor's lamented death the work was never finished. In these two volumes the first eighteen pieces contained in the Trinity College manuscript were printed with much care, and the copious and learned notes which Dr. Todd added are still of great value, and are indeed indispensable to the student of ecclesiastical legend who desires information on the many points of antiquarian interest which the hymns suggest. The only MS. authorities to which Dr. Todd had access were the principal manuscript (T), and a manuscript in the custody of the Royal

Irish Academy known as the *Leabhar Breac* (B), of which more will be said below.[1]

Since Dr. Todd's time the Irish hymns in the collection have received a good deal of attention from students of Celtic philology. In particular Dr. Whitley Stokes has printed and translated in *Goidelica* (2nd edition, 1872) all the Irish pieces in T, with the exception of Nos. 35-40, which are of secondary interest. In this volume many small errors in Todd's *editio princeps* of the Irish glosses were corrected. More recently the same editor printed from F, in his *Tripartite Life of S. Patrick* (1887), the pieces numbered 1, 19, and 24, with the copious marginalia which the MS. has on No. 19. The more legible parts of the marginalia in F, on the Irish hymns in honour of S. Brigid, are also given with translations by Dr. Whitley Stokes, in his *Lives of the Saints from the Book of Lismore* (1890).

Other publications of the more important Irish hymns, viz., 5 and 19–24, are those of Zimmer in his *Keltische Studien* and of Windisch in his *Irische Texte*.

Single hymns have frequently been printed by other editors and have appeared in various collections, *e.g.* in the *Analecta hymnica medii aeui* (Part xix) of Dreves, who printed for the first time Nos. 27, and 45; and some account of these publications will be given in their proper place.

§ 3. Plan of this Edition.

It will be seen from what has been said in § 2 that in one form or another most, though not all, of the matter contained in the Irish *Liber Hymnorum* is already accessible to the student, though it is scattered through many volumes. What is actually printed from the two principal manuscripts for the first time now consists of the Latin pieces Nos. 25, 26, 43, 46; of the Irish

[1] For the text of one hymn (No. 6) Dr. Todd had also collated P (see p. xix).

pieces numbered 35–42 which are, as has been said, of secondary importance; of the Irish glosses in F on No. 5; and of some glosses or *marginalia* from the same manuscript on the hymns 19, 21, 22, which have not hitherto been deciphered, or at least printed, by previous editors. In addition we have printed, wherever we could read them, notes, consisting for the most part of fragments of patristic Latin, which are written on the upper margins of T.

Our main object has been to present the complete contents of T and F to the reader, in a form in which their variations can be readily apprehended; and in our *apparatus criticus* we have given the readings of such other manuscripts with Celtic affinities as we know to contain any of our hymns and seem worthy of collation. A description of these manuscripts, twenty-eight in number, exclusive of T and F, will be given in the following section.

We have, then, printed the text of T as a standard wherever it was available; where it is defective, either from mutilation, or because, as in the case of Nos. 41–47, it did not originally contain the pieces in question, the text of F has been printed. In all cases where this has been done the fact is signified, as a glance at the arrangement of the pages will show. In orthographical details we have followed the usage of the manuscripts exactly, and for the most part as regards capital letters, with the exception that we have uniformly capitalized proper names. Letters and words included in *square* brackets [ ] do not exist in the MSS., but have been supplied by the editors; *round* brackets ( ) have been used to mark off letters and words, which though now illegible in the MSS., we have reason to believe were originally there. We have used italics to mark the expansion of contractions in the Irish texts; in the Latin pieces it did not seem necessary to disfigure our pages with this artifice, as doubt as to the meaning of a contraction can only arise, in manuscripts like these, very rarely if at all. The *compendia scribendi* adopted by the scribes are those usually found

in Irish MSS. We have tried to mark by differences of type the more conspicuous differences in the various styles of writing that occur in T.

The chief defect in Dr. Todd's presentation of the text arose from the lack of MS. evidence which he had before him, and he had recourse sometimes in consequence to the testimony of printed editions. This defect we have tried to remedy, and in some cases have been able to add considerably to the MS. testimony heretofore printed; in other cases we have failed to find our hymns existing elsewhere (*e.g.*, Nos. 25, 26, 29, 37–39, 41, 45); but we have been careful to base our *apparatus criticus* in all cases on MS. evidence alone.

Of the hymns, prefaces, and glosses in the Irish language, translations are given in our second volume. These are entirely the work of Dr. Atkinson, who is also solely responsible for the collation of the Irish pieces with the manuscripts, and for the Glossaries of the Irish words in the principal hymns (Nos. 5, 19–24, 29), and in the *Amra* (No. 33), which are printed at the end of this volume. In these glossaries no account is taken of the vocabulary of the Prefaces or the Glosses, as these represent a later stage in the language; and for a like reason, the later Irish pieces (Nos. 36–42) are not drawn upon. For the collation of the Latin texts of T, F and B, Dr. Atkinson and I are jointly responsible; the materials for the rest of the *apparatus criticus* I have myself collected. The introduction to Vol. II, which deals with the metrical systems of the *Liber Hymnorum*, is the work of Dr. Atkinson; I have written all the notes, with the exception of a few on Irish linguistic, which will be readily recognised.

§ 4. Description of the Manuscripts.

T. The manuscript classed E. 4. 2, in the Library of Trinity College, Dublin (saec. xi). It consists now of 34 vellum folios about 10½ inches long by 7 broad, with three supplementary

scraps of vellum bound in at the end, which we have numbered as *fragmenta* i, ii, iii. The first page, which probably contained the Preface to S. Sechnall's hymn *Audite omnes*, in honour of S. Patrick, is missing, as is also one folio between ff. 12 and 13, and two folios between ff. 24 and 25 (see p. 149). The folios towards the end have been displaced by the binder, and their order should be: 25, 29, 30, 31, 32, 34, 26, 27, 33, 28. We have printed the text in this order. It is not possible now to determine in what fashion the leaves were gathered and bound together when the MS. was in its original form. It contains the pieces 1–40 (incl.) in order as given in the *Table of Contents*. The initial letters of the hymns are beautiful specimens of the Irish art of illumination in the middle ages; and the writing as far as fol. 31 is splendidly executed (see Plate I). After this point it degenerates, and is apparently of considerably later date than that of the main body of the manuscript; it is probable indeed that these later hymns, none of which occurs in the Franciscan copy, may not in strictness belong to the *Liber Hymnorum* itself, but are supplementary pieces added by a later scribe. There are various styles of writing in the manuscript. The Latin hymns as far as No. 25 are in a fine square semi-uncial which we have represented by *pica* type; the Irish hymns and the prayers are in an angular character, and we have printed them in *small pica*, as also the Prefaces which are in a smaller angular hand. As far as No. 23 there are interlinear and marginal glosses to all the hymns in Latin and Irish in very minute writing which we have given in *brevier* type.[1] In addition to these there are notes in the upper margins, much defaced and very hard to read, which we have attempted to reproduce at the end of each hymn; they are chiefly extracts from Augustine, Isidore, Gregory and Hraban of S. Maur, and do not seem as a rule to have any special bearing upon the text. But it has been necessary for the plan of this edition to

[1] The references at the foot of the pages in *nonpareil* type have been added by me.

print them so far as they are legible, in order that the reader may have the entire contents of the MS. before him. These, together with the glosses, may be somewhat later than the text of the hymns; but it does not seem to us that there is any clear evidence for this, palæographical or other. The MS. is not easy to date with precision, but it is probably of the eleventh century and perhaps belongs to its earlier years.

Of its history we know practically nothing. It has been in the Library of Trinity College since the middle of the seventeenth century; and it is possible that it came to us through Archbishop Ussher, although it is not kept with the bulk of his manuscripts. A few notes from it are found in the seventeenth century paper MS. F. 4. 30, in the same Library, but they throw no light on its provenance.

It is probable that Ware had seen it, though it is possible that his words refer to another copy of the *Liber Hymnorum* which we have failed to trace. In his *Opuscula S. Patricii* (p. 144) he says: "Neque hic prætermittendum extare etiamnum Hymnum S. Patricio attributum, in antiquo tum Latinorum tum Hibernicorum Hymnorum codice, literis Hibernicis descripto, ad conuentum fratrum minorum de obseruantia Donegalliæ olim pertinente, qui ita definit; Domini est salus. domini est salus, salus tua Domine sit semper nobiscum, Reliqua pars eiusdem lingua Hibernica conscripta est, a cuius peritia me longe abesse profiteor; ideoque Hymni illius editio ab alio quopiam est expectanda."

The piece here referred to the *Lorica S. Patricii* (our No. 24) is not in F; and F seems to be complete and to have survived without mutilation. It is in T, but there is no other evidence for connecting T with the Donegal Franciscans; and further the Latin versicles at the end do not agree exactly with the text of them in T. They agree much better with the readings of Θ (see p. 135); but then Θ = Rawl. B. 512 could not possibly be described as a *Book of Latin and Irish Hymns*.

If Ware's evidence is to be securely relied on, his words would suggest the existence of another copy of the *Liber Hymnorum*, possibly at Brussels, where some of the Louvain manuscripts ultimately found a home. But we have not been able to trace the existence of such a book; and perhaps the true inference to draw from Ware's statement is that he had seen T (though where, we know not) and was speaking from memory, or from imperfect notes, of the versicles at the end of the *Lorica*. The reference to the Donegal Franciscans may be due to some further confusion with F. It is hardly likely that the Donegal Convent had *two* copies of the *Liber Hymnorum*.

A beautiful modern copy on paper of the entire volume (T) was acquired by Trinity College in 1892, at the dispersion of the library of Bishop Reeves, the eminent Celtic scholar and antiquary. At the end of this there is a colophon: "Ar na críocnúccad du Patraic .h. Caoim. mdccccxlii," which seems to indicate that it was the work, not of Bishop Reeves himself as we were inclined to believe on a hasty examination, but of one Patrick O'Keeffe, who was well-known in Dublin half a century since as an Irish scribe. It is carefully executed, and aims at reproducing its exemplar *paginatim et literatim*; but it does not add in any way to our knowledge of the book.

F. This valuable MS., now preserved in the Library of the Franciscan Convent at Dublin (saec. xi), is the only other copy of the Irish *Liber Hymnorum* known to us. It consists of 23 folios, and it contains in the following order the pieces which are numbered 41, 42, 14, 15, 16, 17, 18, 1, 2, 3, 4, 7, 8, 9, 43, 44, 10 45, 5, 6, 11, 46, 12, 13, 19, 20, 21, 22, 23, 47, in our Table of Contents. It thus omits Nos. 24-40 (incl.) which are found in T, and contains Nos. 41–47 (incl.) which are absent from that MS.; the remaining hymns being common to both MSS., though not always occurring in the same order. Of the pieces peculiar to F, only 41 and 42 are in Irish, the rest being Latin. It is not a copy of T, as will be seen from the collation,

though the text all through is of the same general character There are copious glosses and marginal notes in the case of many of the hymns, as will be noted in the proper place. The handwriting (see Plate II) and the character of the illuminated letters[1] suggest a date not earlier than the eleventh century, and probably it was written towards its close, or at the beginning of the twelfth. If reliance may be placed on its spellings and its grammatical forms, it would seem to be later than T.[2]

Of its *provenance* little is known. On the lower margin of p. 3 a seventeenth century hand has written "Ex libris conuentus de Dunnagall"; and Sir James Ware[3] expressly quotes it in the year 1639 as "Lib. uet. hymn. conuent. Dunnagalliae," This, too, seems to be the MS. of which Ware writes as follows in his *Opuscula S. Patricii*[4] (1656). Speaking of the hymn *Audite omnes* of S. Sechnall in honour of S. Patrick (No. 1), which he prints, he says: "Descriptus est hymnus ille alphabeticus ex antiquo codice MS. hymnorum olim ad conuentum ordinis minorum de obseruantia Donagalliae pertinente, nunc in bibliotheca instructissima Usseriana asseruato." And that the MS. was at one time in Ussher's hands is made certain by his own statements in the Epistle to Vossius prefixed to his tract *De Symbolis* (1647): "In hymnorum, partim Latino partim Hibernico sermone scriptorum, codice uetustissimo . . . notatum reperi, trium episcoporum opera in eadem Nicæna synodo illud [sc. symbolum Athanasianum] fuisse compositum, Eusebii et Dionysii, et nomen tertii (sic enim ibi legitur) nescimus. . . In eadem hymnorum collectione, Nicetam Deum laudauisse legimus, dicentem; Laudate pueri dominum laudate nomen domini; Te Deum laudamus, te dominum confitemur. Et quæ sequuntur in hymno illo decantatissimo,

[1] The citation of Eochaid Ua Flannucain in the Preface to the first hymn confirms this (see vol. ii. pp. 7, 98).

[2] See Stokes' *Tripartite Life of St. Patrick*, p. cii.

[3] *De Scriptoribus Hiberniæ*, p. 15.

[4] p. 150.

qui B. Ambrosio uulgo tribuitur: ista præterea adjecta appendice.

Te patrem adoramus æternum, te sempiternum filium inuocamus, Teque spiritum sanctum in una diuinitatis substantia manentem confitemur. Tibi uni Deo in Trinitate debitas laudes et gratias referimus: ut te incessabili uoce laudare mereamur per æterna secula seculorum. Amen."[1]

A reference to the Prefaces to the *Quicunque uult* and the *Te Deum* in F (see pp. 203, 59 *infra*) will show conclusively that F was the MS. to which Ussher here refers. There is still a paper MS. in Ussher's collection in the Library of Trinity College (E. 3. 28), containing a copy of certain of the Irish hymns in F; that F was its source rather than T is evident as well from some of the readings adopted as from the order in which the hymns have been transcribed.

F, however, must have been at the Franciscan Monastery of Donegal in 1630, for it was one of the books from which Michael O'Clery tells us he composed the *Martyrology of Donegal*, "begun and ended" in that year.[2] Shortly afterwards it left Ireland, and in company with the other Donegal MSS. reached the Franciscan house at Louvain. It was probably through Michael O'Clery's zeal that they were put in safe custody there.[3] They were studied by the great Franciscan scholar Father John Colgan, and the copies of some of the most famous of our hymns, printed by him in the *Trias Thaumaturga* (1645), were derived from F, as is apparent from the text which he gives. From thence F found its way to S. Isidoro, Rome, where it remained until the year 1872, when permission was given by the General of the Order for the return of the Irish manuscripts to Dublin; they are now housed in the Franciscan Monastery, Merchants' Quay. To the courtesy of the Librarian, Rev. T. A. O'Reilly, O.S.F., we are indebted for access to F at all times.

[1] Ussher, *Works*, vii. p. 300.

[2] See under Jan. 18, Feb. 1, and Sept. 4, in the *Martyrology of Donegal*, edited by Todd and Reeves for the Irish Archæological Society (1864).

[3] See *Historical Manuscripts Commission.* App. to Fourth Report, p. 600.

This MS. was not seen by Dr. Todd until the very end of his life, and consequently he was not able to avail himself of its readings in his edition of the *Liber Hymnorum*. The most complete description of it, hitherto printed, is that given on pp. cii–cix, Vol. i, of Dr. Whitley Stokes' edition of *The Tripartite Life of S. Patrick* (1887). Facsimiles of one verse of a hymn from it, and of several initial letters, are given by Sir J. Gilbert in his *National MSS. of Ireland*, Part iv, App. Plate xxi.

The other MSS. which we have used are the following:—

A. The *Antiphonary of Bangor* (saec. vii), now at the Ambrosian Library, Milan, (C. 5, *inf.*). Among its contents are Nos. 1, 7, 10, 12, 13, 43, and 46 of the pieces in this volume. It has been diligently edited for the Henry Bradshaw Society by the Rev. F. E. Warren, B.D. (1892 and 1895); and it is from the photographic facsimile forming the first volume of his edition that the variants registered in our *apparatus criticus* have been taken. For a full account of the MS. and of its previous editors reference should be made to Mr. Warren's pages.

B. The *Leabhar Breac* (saec. xiv) or Speckled Book, preserved in the Library of the Royal Irish Academy at Dublin. This MS. is an immense collection of ecclesiastical pieces; and contains Nos. 1, 10, 14 (in part), 30, 33, 35, and 48 of our hymns, as well as Prefaces to 1, 10, 11, 12, 14, and 43, which are of the same character as the Prefaces in T and F. Hymns Nos. 1 and 14 are copiously glossed in this manuscript. It has been published in facsimile by the Royal Irish Academy (Dublin, 1876), with a complete table of contents; the collations for this edition have been made with the MS. itself.

C. The *Book of Cerne* (saec. ix), now in the University Library at Cambridge (LL. i, 10). This MS. is, as yet, inedited; but Nos. 7, 17, and 48, which it contains, were

collated in February, 1895, by me for the purposes of this edition. A short description of the MS., which belonged to the Abbey of Cerne in Dorsetshire, will be found in the Catalogue of the MSS. of the Cambridge University Library, Vol. iv, p. 5.

D. This is the fragmentary MS. numbered Harleian 7653 in the British Museum (saec. ix). It contains, *inter alia*, a text of the *Te Deum* (No. 13), which seemed worth collating for this volume, as it has readings which connect it with the Irish type of text. This has already been printed by Mr. W. de Gray Birch in the *Book of Nunnaminster*, App. B (Hampshire Record Society, 1889), and by Mr. Warren in the *Antiphonary of Bangor*, Vol. ii, p. 83; I examined it afresh in December, 1895.

E. The MS. numbered 218 of the School of Medicine at Montpellier (saec. ix). It contains No. 14, the *Altus prosator*, between the *De Uita Contemplatiua* ascribed to S. Prosper and some epigrams which bear the name of that author. The text has been printed by A. Boucherie in the *Revue des langues romanes*, Vol. vii, pp. 12–24 (1875); and our collation has been derived from this source.

G. The MS. numbered 2 at the S. Gallen *Stiftsbibliothek* (saec. viii), and

H. The MS. numbered 577 (saec. ix or x) at the same Library. These MSS. contain No. 7, the *Hymnum dicat* attributed to S. Hilary of Poitiers, and they have been kindly collated by Dr. Ad. Fäh for our edition.

I. The MS. numbered 146 in the Library at Orleans (saec. x). This contains No. 14 among the works of S. Prosper, and its text of the hymn has been printed by Ch. Cuissard in the *Revue Celtique*, Vol. v. p. 205 ff. (1882). We have taken the variants in our *apparatus criticus* from this edition.

J. The MS. Reg. 2. A. xx, in the British Museum (saec. vii), the fullest description of which is given in Rev. F. E. Warren's *Antiphonary of Bangor*, Vol. ii, p. 97, ff. I have placed the readings of No. 18 in our *apparatus criticus*, but have not transcribed one or two Anglo-Saxon glosses and some Latin prayers which it has in the margin. J also contains several of the ordinary canticles, but there is nothing sufficiently distinctive in their text to make it worth registering.

K. The Reichenau MS. at Karlsruhe No. cxcv (saec. ix), containing among other pieces with Irish connexions (see Mone *Hymni Latini medii aeui*, i, p. 387, and iii, p. 74) No. 6 of our hymns. For a collation of this hymn we are indebted to Dr. A. Holder.

L. The *Book of Lismore*, a MS. (saec. xv), in possession of the Duke of Devonshire. The lives of the Saints from this book have been carefully edited by Dr. Whitley Stokes (*Anecdota Oxoniensia*, Mediæval and Modern Series, Part V., 1890); and our collation of No. 21 and its preface is derived from his edition.

M. This MS. is classed M. 32. 4, at the Ambrosian Library, Milan, (saec. ix). It contains the *Altus prosator* of S. Columba (No. 14), at the end of the work *De Uita Contemplatiua*. The Hymn was printed from this MS. by Reifferscheid (*Sitzungsberichte der Wiener Akad.*, *Phil. Hist. Classe*, xvii. p. 544). Dr. Wickham Legg kindly checked Reifferscheid's transcript in April, 1895, for the purpose of this edition, and furnished us with a few additional glosses which are probably of the twelfth century.

N. The *Book of Nunnaminster*, *i.e.*, Harl. 2965, in the British Museum (saec. viii). This has been edited by Mr. de Gray Birch (*Hampshire Record Society*, 1889). My collations of Nos. 17 and 48 were made in August, 1896.

O. The Oxford copy of O'Donnell's *Vita Columbae*, viz., Rawl. B. 514, in the Bodleian Library (saec. xvi). The transcript of No. 16 from this MS. which we have used, was obtained through the good offices of Rev. H. J. White, M.A., of Merton College. The author of this Irish *Life of Columba* (Colgan's *Vita Quinta*) was Manus O'Donnell, son of Black Hugh O'Donnell, who died in 1537, according to the Four Masters, in the Franciscan Monastery of Donegal, after assumption of the habit of the order. The MS. was written at Lifford in 1532. Some pages are reproduced in facsimile in Gilbert's *National MSS. of Ireland*, Part iii., Plates lxvi, lxvii.

P. The cursive Greek Psalter, A. vii. 3, in the University Library at Basel (saec. x ?). The collation of No. 6, *Cantemus in omni die* (which is written on folio 2, before the Psalter), was made for us in May, 1895, by Dr. Wickham Legg.

Q. The copy of O'Donnell's *Vita Columbae* (saec. xvi), preserved in the Franciscan Convent at Dublin (see under F and O). It contains hymn No. 16. This was the actual copy used by Father John Colgan, from which he compiled the Latin version of Columba's life given as the *Vita Quinta* in the *Trias Thaumaturga*.

R. The Reichenau MS. at Karlsruhe (saec. ix), numbered ccxxi. It contains, in addition to other hymns having Irish relations (see Mone *Hymni Latini medii aeui*, i, p. 447, iii, pp. 68 and 182), Nos. 6 and 8, which were collated for us by Dr. A. Holder.

S. The *Stowe Missal* (saec. viii), now in the Library of the Royal Irish Academy at Dublin. We have thought it worth while to register the variants of the *Gloria in Excelsis* (No. 10) from this MS., as they present some peculiarities only found in copies of this hymn which have connexions with Celtic Christianity.

V. The Vatican MS. Pal. l. 482 (saec. xi or xii?). For the collation of No. 2 from this MS. we are indebted to Signor Ignazio Guidi of Rome. The Palatine collection at the Vatican originally came from Heidelberg.

W. The *Antiphonary of Kilmoone* (saec. xv), classed B. 1, 5, in the Library of Trinity College, Dublin. This contains No. 31 of our hymns in an office for the Feast of S. Patrick.

X. The Bodleian MS. (saec. xiii or xiv ?), classed Laud. Misc. 615. It contains, among other Irish pieces, No. 21, S. Ultan's hymn in honour of Brigid, at p. 113; and we have given a collation.

Y. The Bodleian MS. (saec. xv), Rawl. B. 505, and

Z. The Bodleian MS. (saec. xv), Rawl. B. 485, contain No. 28, the hymn in honour of S. Ciaran, ascribed to S. Columba. My collation was made in December, 1894.

Δ. This is a manuscript (sacc. ix) formerly at Darmstadt and now at Cologne. Hymn No. 48 was printed from it by Mone in his *Hymni Latini medii aeui*, i. 367; our record of its readings is taken from a transcript printed by Zimmer[1] in 1893.

Θ. The copy of the *Tripartite Life* at the Bodleian Library, classed Rawl. B. 512 (saec. xiv or xv). The text of No. 24 from this has been printed by Dr. Whitley Stokes in *Goidelica*, p. 153, and we have taken our variants from his transcript.

Π. The MS. Lat. 18665 (*olim Tegernsee* 665) in the Stadtsbibliothek, at Munich (saec. xi). It contains at the end of the *De Uita Contemplatiua*, the *Altus* of S. Columba (No. 14), the variants of which have been courteously supplied to us by Dr. L. Traube.

Σ. The *Southampton Psalter*, in the Library of St. John's College, Cambridge (saec. xi). The collations of Nos.

[1] *Nennius uindicatus*, p. 337.

43 and 46 from this MS., which is distinctively Irish, were kindly made for me by Mr. F. C. Burkitt.

Ψ. The British Museum MS. Harl. 585 (saec. x). The collation of No. 48 from this is borrowed from Birch's *Book of Nunnaminster*. I cannot guarantee its exact fidelity, as I have not been able to consult the MS. itself.

§ 5. THE *LIBER HYMNORUM* IN USE.

Books of hymns are not mentioned in the West before the time of St. Hilary of Poitiers, who, according to St. Isidore of Seville, was the first Christian hymn writer.[1] S. Jerome says that a *Liber Hymnorum* by Hilary was extant in his day.[2] As we come to later times, mention of such collections becomes more frequent; one, for instance, is ascribed to Bede. More to our purpose is a book mentioned by Adamnan in his *Vita S. Columbae*,[3] of which he tells a wonderful story that need not here be repeated. He describes it as ***hymnorum liber septimaniorum sanctae Columbae manu descriptus***, which apparently means a book of hymns for weekly use. According to the B Preface of the *Altus Prosator* (*see* vol. ii. p. 23), one of the presents sent by Pope Gregory to Columba was "The Hymn of the Week—a hymn for every night in the week." And again Adamnan tells that on the morning of S. Columba's death hymns were sung at the monastic offices at Iona; ***hymnis matutinalibus terminatis*** is his phrase.[4] Unfortunately of the structure of the daily offices in the Celtic Church we know very little; but we have evidence which enables us to identify some of the hymns that were in, at least occasional, use.

In his *Chapters on the Book of Mulling* (ch. vii), Dr. Lawlor has called attention to a directory for an office which he has

[1] *De officiis*, i. 6.
[2] *De uir. illustr.* 100.
[3] Lib. II., 9.
[4] Lib. III., 23.

succeeded in deciphering at the end of S. John's Gospel in the Book of Mulling, a ninth century copy of the Latin Gospels preserved in the Library of Trinity College, Dublin. He has observed that in several cases the last three verses of a hymn are prescribed for recitation, in accordance with a Celtic usage of which we shall give instances further on (*see* vol. ii, p. 98); and he has thus been enabled to identify nearly all the pieces mentioned in the directory. For the details of his most ingenious reasoning, we must refer the reader to his monograph; but we give here his scheme of the service. "It consists," he writes (*l.c.* p. 162) "of the following parts (following an illegible portion at the beginning):—

1. The Song of the B.V.M. (*Magnificat*).
2. ?
3. Stanzas 4, 5, 6, of the Hymn of S. Columba (*Noli Pater*).
4. A lection from the beginning of S. Matthew v, followed apparently by a formula not yet identified.
5. The last three stanzas of the Hymn of S. Secundinus (*Audite omnes*).

6 and 7. Two stanzas supplementary to this hymn (*In memoria* and *Patricius episcopus*).

8. The last three stanzas of the Hymn of Cummain Fota (*Celebra Iuda*).
9. The antiphon *Exaudi*, &c., appended to this hymn.
10. The last three stanzas of the Hymn of S. Hilary of Poictiers (*Hymnum dicat*).
11. The antiphon *Unitas in trinitate*, &c.
12. The Apostles' Creed.
13. The Lord's Prayer, followed possibly by
14. The Collect *Ascendat oratio*, &c."

The manuscript is extremely hard to read; but Nos. 2, 3, 11, and 14 of the above are the only items, I think, about which there can be any reasonable doubt.

No. 2 is quite illegible, and I can offer no suggestion.

No. 3 stands as follows in the manuscript: *Benedictus usq; ioh* . . . , which I believe to have been correctly identified by Dr. Lawlor with part of the hymn *Noli pater* (*see* p. 88), rather than with the familiar hymn of Zacharias, which naturally suggests itself. For this identification some reasons, in addition to those mentioned by Dr. Lawlor, will be given below (*see* p. xxvi and vol. ii. p. 172).

Of No. 11 all that is legible is . . . *nita* . . . *sq; i finem*, which I shall presently show cause for equating with the hymn *In trinitate spes mea* (No. 8 in our collection), rather than with the antiphon *Unitas in trinitate* (p. 42 *infra*) suggested by Dr. Lawlor.

No. 14 is quite illegible; but the collect *Ascendat oratio* follows the Creed and the Lord's Prayer in a short office in the *Liber Hymnorum* (p. 156, *infra*); and I believe, therefore, that it probably occupied the same place in the Mulling Office.

There was also something in the manuscript before *Magnificat*, which cannot now be read.

In Dr. Lawlor's opinion this directory for an office is written by the hand of one of the scribes of the Book of Mulling; and it is therefore to be ascribed to the ninth century. It is interesting to find a trace of the use of so many of the pieces in the *Liber Hymnorum* at so early a date. The Book of Mulling, indeed, is thus the earliest witness to several of our hymns; for our manuscripts (T and F) are later by two or three centuries.

It is important to observe, in the next place, that there is another reference to the Mulling office in Celtic literature, a reference which explains, as it seems to me, its occasion and purpose.

An ancient prediction, frequently alluded to in Irish documents,[1] had spoken of the "Feast of S. John," *i.e.*; the Decollation of John the Baptist (Aug. 29), as a day of misfortune, on which a wide-spread pestilence would begin its

[1] See O'Curry's *Manuscript Materials of Irish History*, p. 423.

ravages. For instance, a prophecy ascribed to S. Mulling (one of the "Four Prophets" of Ireland, d. 696), runs as follows:

> "On John's festival will come an onslaught,
> Which will search Ireland from the south-east;
> A fierce dragon that will burn everything it reaches,
> Without communion, without sacrifice."[1]

Again, the Four Masters record that in the year 1096, "the men of Ireland were seized with great fear in consequence" of of this well-known prediction, and that a general fast was ordered, with alms and offerings, which proved efficacious in averting the plague.

Now, the prediction was believed to have been made in the first instance by Adamnan, and in the *Leabhar Breac* (ff. 258, 9), there is a piece generally known as the "Second Vision of Adamnan," which incorporates the old superstition and dresses it up with new matter.[2] This piece seems to have been composed before the Anglo-Norman invasion of Ireland, and probably not long before the fateful year 1096. It directs that there shall be a three days' fast every three months, viz.: (1) on the first Friday "after Shrovetide of Lent of winter (*chorgais-gemrid*), *i.e.*, the beginning of Advent[3]; (2) on Ash Wednesday; (3) on the Wednesday after Pentecost; and (4) on the Wednesday after the beginning of autumn. Also on August 29th, the "Feast of St. John," a like fast was to be observed. And then is given the account of the penitential office which was to be used on these special occasions, in view of the dreaded pestilence. "In the time that is given to God for fasting and prayer, it is wrong to think of aught save the benefit of the soul, both by preaching and celebration,[4] to wit, a hundred genu-

[1] This is a note in the B copy of the *Felire of Oengus*, at Aug. 29. See Stokes' *Felire*, p. cxxxiv.

[2] This is translated by Whitley Stokes in the *Revue Celtique*, xii. 240.

[3] Dr. Whitley Stokes observes that this points to a *Quadragesima* of winter, such as was observed in some of the Gallican Churches.

[4] It is to be borne in mind that 'celebration' (*celebrad*) in Celtic literature, does *not* signify the Eucharistic service. This was called *oiffrenn*, 'offering'; *celebrad* stands for the Divine Office or, generally, for any public service of prayer and praise.

flexions with *Biait*, and *Magnificat*, and *Benedictus*, and *Miserere mei Deus*, and cross-vigil, and Patrick's Hymn, and the Hymn of the Apostles, and a smiting of hands, and a *Hymnum dicat*, and Michael's Hymn, and a genuflexion thrice at the end of each hymn, and they strike their breasts and say 'May mercy come to us, O God, and may we have the Kingdom of heaven, and may God put away from us every plague and every mortality.'"

The identification of the office here mentioned with that sketched out in the Book of Mulling is easy. *Biait* is the Irish form of *Beati*, and is frequently used as the short title of the Beatitudes from S. Matthew v.[1] "Patrick's Hymn" is the *Audite omnes* of S. Sechnall (p. 9 *infra*); the "Hymn of the Apostles" is the *Celebra Iuda* of S. Cummain Fota (p. 18);[2] and "Michael's Hymn" is the hymn in honour of S. Michael attributed to S. Colman mac Murchon, which begins *In trinitate spes mea fixa* (p. 44). According to a recognised usage (*see* Vol. ii. p. 98), the last three stanzas of the well-known hymns numbered 1, 3, and 7 in our collection, did duty for the whole; and in the cases of 1 and 3 the usual antiphons were appended to them. It thus appears that the office given in the Book of Mulling and that roughly described in the Second Vision of Adamnan are practically identical. The differences are but trifling. In the one case the Beatitudes precede, in the other case they follow the *Magnificat* and *Benedictus* (*i.e.*, part of the

[1] For instance, we have printed a gloss at p. 114 *infra* (see Vol. ii, p. 193), where "the eight *biaits* of the gospel" are of course the Beatitudes in the Sermon on the Mount. Another undoubted employment of the word in this sense will be found at the beginning of the Passion of St. Peter and St. Paul in the *Leabhar Breac* (Atkinson, *Passions and Homilies*, pp. 86, 329, 561). But *biait* was also used as a short title of Ps. cxix (cxviii) *Beati immaculati*, and this must be borne in mind. Thus in an Irish commentary on the Psalter in the MS. Rawl. B. 512, it is observed that there are five psalms "on which the Hebrew alphabet has been put," viz., "*Noli* (Ps. xxxvi), *Confitebor* (Ps. cx), and *Beatus uir* (Ps. cxi) before the *Biait*, and the *Biait* itself (i.e. Ps. cxviii), and *Exaltabo* (Ps. cxliv)." See Kuno Meyer in *Hibernica Minora*.

[2] And not, as Mr. Warren suggests (*Antiphonary of Bangor*, II. 39), the hymn beginning *Precamur patrem*.

Noli Pater), and in the office of the Adamnan Vision there is mention of a *Miserere mei deus* (Ps. li. 3), and of the prayer beginning "May mercy come to us,"[1] which do not appear in the Mulling office. The Creed and the Lord's Prayer, on the other hand, which are prescribed in the Book of Mulling are not found in the *Visio*.

This monastic office, then, comprised, in addition to a lection from S. Matth. v, and some short prayers, the hymns numbered 11, 16, 1, 3, 7, 8, in our *Liber Hymnorum*. It was used with the special intention of invoking the Divine protection against the dreaded Yellow Plague (*see* Vol. ii. p 172); and it is interesting to find that such services of intercession were held in connexion with the monastery of St. Mulling, as will be seen from the following quotation. "'In Media' inquit Dauid Rothus episcopus Ossorensis, 'S. Ioannis Baptistae fons; in Lagenia, S. Brigitae puteus uisitur. *Ad riuulum S. Molengi* quarto a Rosponte lapide, ad fluueum Neorium situm *olim deprecandae pestis asylum*, omnes ordinum orationes causa confluebant.'"[2] Now we have seen that the prediction of this pestilence was specially ascribed to St. Mulling; and we have also seen that services of intercession in reference to it were held *Ad riuulum S. Molengi*. It was therefore quite natural that the order of service should be sketched in a book called by his name and preserved in the monastery which he founded.

One other example of a directory for a monastic service in the Celtic Church is extant, though in a fragmentary condition. The first three leaves of the Greek Psalter at Basel (which we call P and have described in § 4 above) are occupied with some Latin pieces in Irish handwriting. First comes our hymn No. 6 (*Cantemus in omni die*) at full length. Then (the handwriting changing) there follows this collect:

[1] *Don-fair trócaire*. According to the *Book of Lismore* (ed. Stokes, p. 267), this was a favourite phrase of St. Ciaran of Clonmacnoise.

[2] *Giraldus Cambrensis euersus* (ed. Kelly), i. 132. This reference has been kindly pointed out to me by Dr. Lawlor.

"Singularis meriti sola sine exemplo mater et uirgo Maria, quam deus ita mente et corpore custodiuit, ut digna exirtes (*sic*); ex qua sibi nostre redemptionis pretium dei filius corpus aptaret: Obsecro te misericordissima, per quam totus saluatur (?) mundus: Intercede pro me spiritu (sancti)ssimo (?) a cunctis iniquitatibus: nil aliud dignus sum quam aeternum subire supplicium: Tuis uirgo splendidissima salua . . . . is meritis perenne consequar regnum."

Immediately following, we have in full the alphabetical hymn in honour of St. Brigid, beginning *Alta audite ta erga*[1], and ending *cum matre Maria.* Then in a larger handwriting, we have: "Item, Christus in nostra insola quæ uoc(atur)," which is plainly a direction for the recitation of our hymn, No. 2. Then follows:

"Sancta beatissima uirgo uirginum beatissima Maria: INtercede pro nobis.
Incipit epistola saluatoris domini nostri Iesu Christi ad Aeudgarum [*i.e.*, our No. 18].
Deus meus et pater et filius spiritus sanctus cui omnia
subiecta sunt cui omnis creatura deseruit [*i.e.*, our No. 17]."

The next page of the manuscript is taken up with the prayer *De conscientiae reatu ante altare*,[2] which is followed by invocations of the B.V.M., and of saints and angels.[3] But leaving this on one side, as probably unconnected with what goes before, we find in the opening pages of the Basel Psalter a directory, apparently for a monastic service, prescribing the following pieces: (*a*) Our hymn No. 6; (*b*) a Collect to the B.V.M.; (*c*) the alphabetical hymn *Alta audite* in praise of St. Brigid; (*d*) our hymn No. 2; (*e*) an invocation of the B.V.M.; (*f*) the piece No. 18, seemingly used as a lection; (*g*) the Prayer of St. John the Evangelist (No. 17 in our collection). This seems to have been a special office (it is not certain that the first three items properly belong to it); but it is not now possible to determine

[1] See Mone, *Hymni latini medii aeui*, iii. 241.
[2] Printed in Warren, *Liturgy and Ritual of the Celtic Church*, p. 185.
[3] Printed in *Atlantis*, v. 76.

its occasion. At all events, it supplies another illustration of the early use of some of the pieces in the *Liber Hymnorum*.

Were these pieces only used in *occasional* offices, or did they form part of the regular choir services? This is a question not easy to answer with confidence. Dr. Lawlor thinks that the Mulling office was said daily, and probably both at bed-time (like Compline) and at early morning (like Mattins).[1] However the context in which it appears in the *Visio Adamnani*, as it proves that the office, at the date of that piece, was used at special seasons with a special motive, suggests that it did not form part of the ordinary rule. And it seems to me that the facts adduced by Dr. Lawlor prove, not that the office as a rule was in daily use, but, that several of the pieces named in it were considered as suitable for daily recitation. This, indeed, is beyond question, as we shall see in the sequel. We proceed to collect the facts which suggest that a book of hymns like T and F was used at the Celtic daily offices. It will be borne in mind that only the first twenty-six pieces in T are to be considered as belonging to the book in its original form.

1. The presence of *Magnificat*, *Benedictus*, and *Te Deum*, and (in F) of *Benedicite*, *Cantemus domino*, *Quicunque uult*, and the well-known evening hymn *Christe qui lux es*, suggest *primâ facie* that the volume which contain them was used in choir. Of *Gloria in excelsis* the scholiast notes (p. 49): "at night it is due to be sung." Of *Audite omnes*, the hymn of St. Sechnall, we know (see vol. ii, p. 97) that it was directed to be sung in monastic houses throughout the Three-day festival of St. Patrick. The Irish scholiasts, indeed, say (vol. ii, p. 6): "Whoever shall recite it on lying down and on rising up shall go to heaven," which would seem to point to private recitation only; but the former quotation establishes its

[1] *Book of Mulling*, p. 157.

(at least) occasional use in common worship. Our notes on St. Hilary's *Hymnum dicat* (vol. ii, p. 127) show that this piece also was sung by the members of religious houses at the early morning hours. And the antiphon appended to the hymn *In te Christe* (p. 85 *infra*) . . . *dum sibi ymnos canimus decim statutis uicibus* . . is conclusive as to the singing of hymns, of which *In te Christe* was one, at the services of the canonical hours. When we couple these facts with what Adamnan tells us (see above, p. xxi) of books of hymns, it is natural to think that the books before us (T and F) were employed in the Divine Office.

2. It has been said above (p. ix) that Latin notes are written in the margins of T all through the older part of the book. Of these, some are etymological (see pp. 48, 52, 106, 143); but for the most part they are extracts from Augustine and Gregory of a homiletic sort, such as would provide suitable *lectiones* for the canonical hours. And in three instances (pp. 45, 95, 142), the passages are in actual use at the present day in the Breviary. I am inclined to think, therefore, that these extracts (or most of them) may have been written in the margin, with the view of recording lections in common use. This, if true, confirms the connexion of T with the choir services.

3. A note on fol. 21 of T (p. 143 *infra*) seems to be of the nature of a rubric. "Uespere psalmus cotidie cantatur post prandium uel ballenium." This does not appear (see vol. ii, p. 213) to have any connexion with the text of fol. 21; but its presence in T may indicate that the book was in common use in choir.

These indications are, it is true, by no means conclusive; but they confirm to some extent what is *primâ facie* probable For we know that books of hymns were in daily use; and here is a *Liber Hymnorum*. But we have yet to reckon with the

remaining pieces in T and F, for only a few—and those not the most remarkable—have yet been mentioned.

The Irish hymns (Nos. 19–24) were probably sung on the festivals of St. Patrick and St. Brigid. They could hardly have been in daily use. Perhaps, too, No. 9 belonged to the feast of St. Martin. Again, Nos. 4, 5, and (perhaps) 16, are suitable rather for use in time of pestilence or sudden danger, than as part of the regular rule (see vol. ii, p. 172). In some cases our hymns were used privately. Nos. 1, 9, 14, 17, and 24 seem to have been said as charms, the recitation of which was efficacious against hurt and danger (see vol. ii, p. 210). The piece in praise of hymnody (No. 41) prefixed to the F manuscript shows how highly esteemed hymns were in this regard. Nos. 25 and 26 also seem to be better adapted for private penitence and prayer than for the public worship of the community.

The conclusion is thus suggested that the *Liber Hymnorum* may have served a double purpose. It contains a number of hymns and canticles which are associated with the monastic offices of Western Christendom, and it also contains pieces which seem suitable for private and occasional recitation, rather than for daily use in choir.

But I am not sure that the collections in their present form were originally made for the purposes of the Divine Office at all. It seems not impossible that the various pieces may have been gathered into one book at a time when the Celtic services had given place to the English use, with the pious motive of preserving a record of an older state of things. The copious glosses which elucidate (or obscure) the meaning of the phrases employed indicate rather the book of an antiquary than a service book for devotional use. Among the older Celtic monks there must have been many in the eleventh and twelfth centuries who resented the introduction of a new order of worship, and who would fain preserve the memories of their past. Our principal manuscript (T) might well have been written with this laudable intention. The fact that the handwriting changes

towards its close, and that later pieces are added, would harmonise with the supposition that the book served as a kind of repertory of ecclesiastical pieces, of interest to a son of the Celtic Church at a time when its distinctive features were being obliterated.[1] I do not put this forward as more than a plausible hypothesis; but I cannot otherwise satisfactorily explain the heterogeneous character of the collection, and the absence of order which the arrangement of the *Liber Hymnorum* seems to display. The other alternative is simply, that we have before us a book of hymns used in choir services in the Celtic Church, but how and when we know not.

§ 6. CONCLUSION.

It remains to express our obligations to the many correspondents whose help has been given during the tedious progress of these volumes through the press. We have mentioned in § 4 the names of some who have aided us in the collation of manuscripts which were out of our reach. But special thanks are due from me to Rev. H. A. Wilson for much kind criticism, and to Rev. E. S. Dewick for his unfailing courtesy and valuable advice as the sheets passed through his hands. The book has been delayed for some months beyond the time that we had fixed for its issue; but the transcription of the manuscripts, which are in many places difficult to read, proved to be a very laborious task. Errors, no doubt, remain—of eyesight, and of judgement; but we have hope that their number does not greatly exceed what scholars who have experience of similar work will recognise as pardonable. The errors are, at least, our own; where we differ in our readings of the MSS. from previous

[1] The *Leabhar Breac* is a *Bibliotheca* of this kind; as, indeed, are all the great Irish manuscript volumes preserved in the Dublin libraries. The scribes of the 12th and following centuries seem to have been more anxious to preserve the traditions, religious and romantic, of their past, than to arrange them in any systematic orde

editors we have done so deliberately, but for the most part, without comment. Criticism has been unavoidable, but it has been no part of our purpose to disparage the labours of the great Celtic scholars, from Colgan down to our own time, who have done so much to preserve the memory of Celtic antiquity. This book will have fulfilled its purpose, if it be found of service to students of the history of the Irish language and the Irish Church.

J. H. BERNARD.

PLATE I.



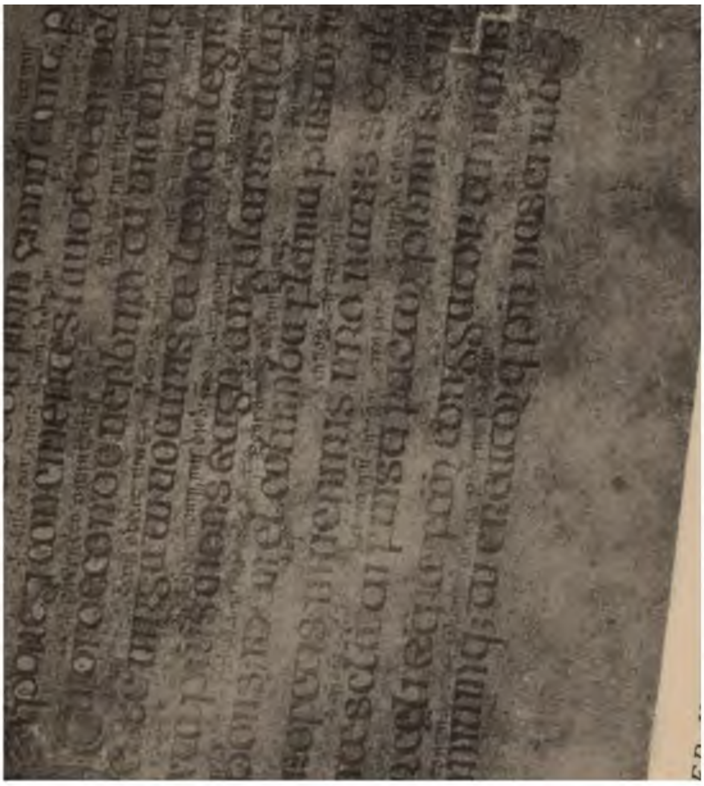
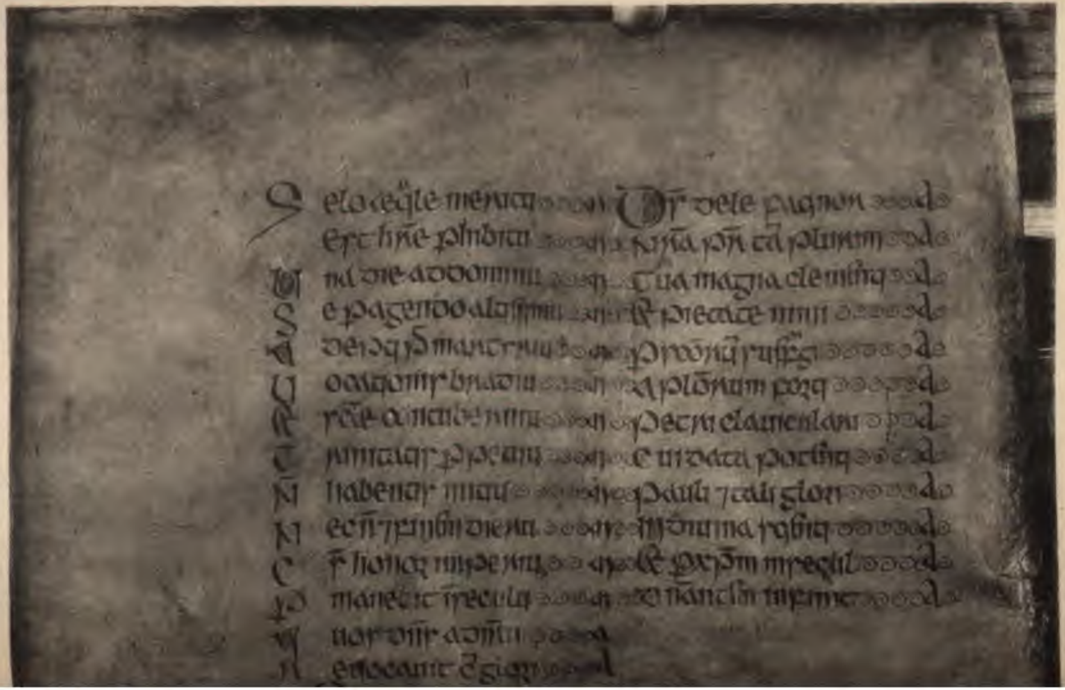
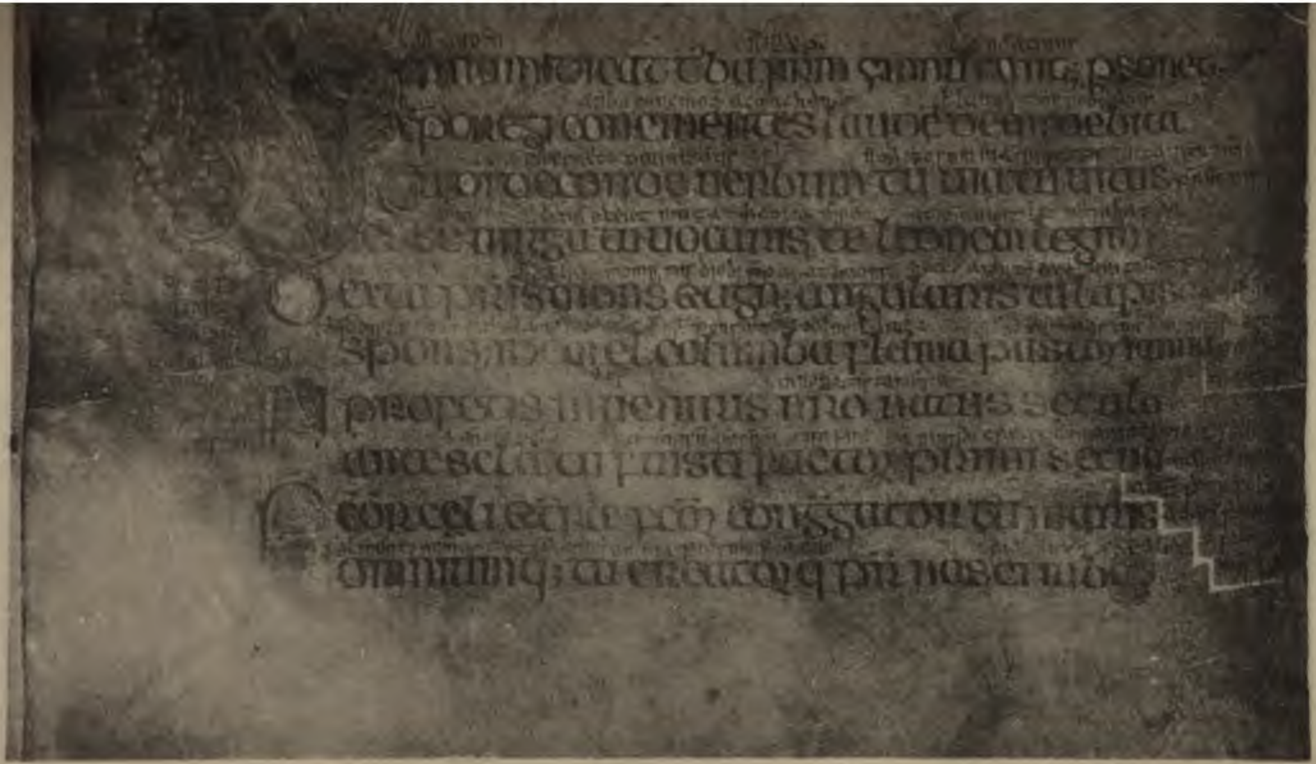


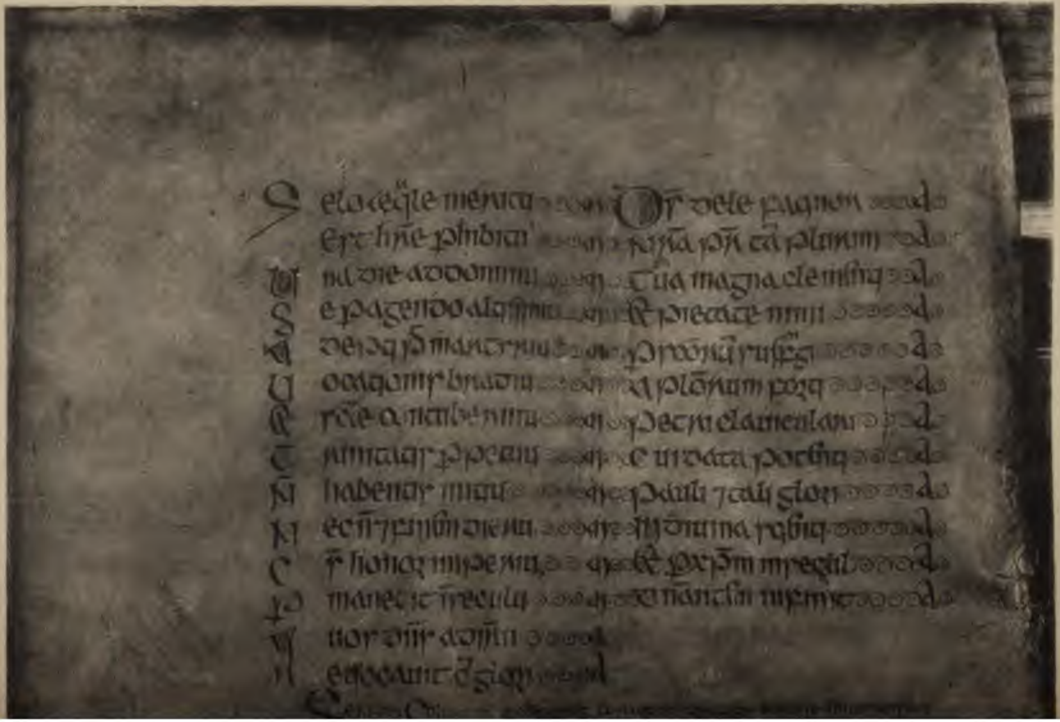
PLATE II.

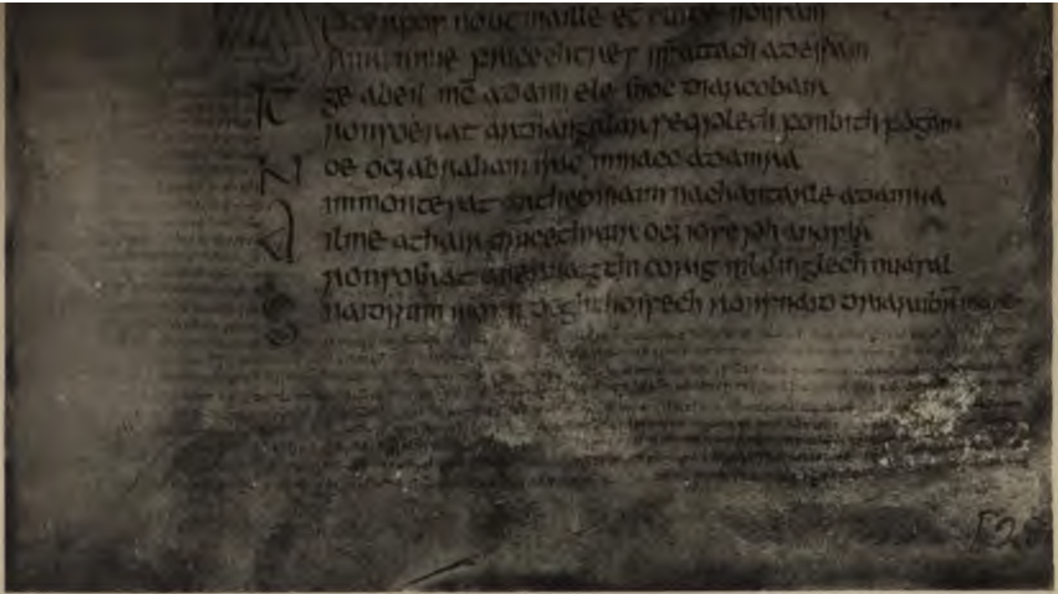




The Irish LIBER HYMNORUM (Trinity College, Dublin) fo.6.b.

PLATE II.





The Irish LIBER HYMNORUM (Franciscan Convent, Dublin) fo. 14b.

LIBER HYMNORUM

[Praefatio in Hymnum S. Secundini.]

F] Audite omnes et reliqua. Sechnall filius Restituti, de Longbardaib Letha, ocus Darercæ sethar Patraic doronai hunc ymnum; ocus Secundinus Romanum nomen eius, acht na Góidel doronsat Sechnall de. Loc dano Domnach Sechnall;
5 tempus .i. Æda meic Néil no Loegaire. Ar molad Patraic doronad; uel causa pacis fecit, quia nocuit quod dixit Secundinus: "fo-fer Patraic man-bad óen, id est, nisi quod minime praedicaret caritatem." Et iratus est ei Patricius, et dixit: "propter caritatem non praedico, quia alii sancti post me
10 ueniant in insolam (et indig)ebunt obsequio hominum ..... relinquo caritatem praedicare"; et ideo fecit Secundinus hunc

B] Audite omnes. Locus huius ymni .i. Domnach Sechnaill; ocus is e in Sechnall-sin dorigne hunc ymnum do Patraic. Patraic immorro do Bretnaib Hercluaide a bunadas; Calpurnd ainmm a athar, Fotaid ainm a ṡen-athar; deochain atcomnaic-side. Conchess im-
5 morro a mathair; Lupait ocus Tigris, a di ṡiair. Batar din .iiii. nomina for Patraic .i. Succat a ainm ic a thustigib; Cothrige a ainm dia mbui oc fógnam do chethrur; Magonius a ainm o German; Patricius a ainm a papa Celestino. Fochund immorro tuidecht Patraic i n-Eirinn, is amlaid-so forcoemnacair .i. seacht meic Secht-
10 maide rig Bretan batar for longis co rus-ortutar Airmoircc Letha. Doecomnacair dremm do Bretnaib Hercluade doib in tan-sin i n-Airmoirc Letha: orta hisuidiu Calpurn mac Fotaid, athair Patraic, ocus ro·gabad iarum Patraic ocus a di ṡiair and-sin. Dollotar iarum mec Sechtmaide for muir dochumm n-Erenn. Renair
15 iarum Lupait ind-sin .i. hi Conallib Muirthemni; ocus rentar Patraic fria Mīliuc mac hui Buain i nDal-araide ocus fria a thriur mbrathar; ocus ro·rensat a dí ṡiair i Conallib Muirthemnib, ocus ni ma-fitir doib. Cethrar immorro ro·s·cennaig-sium Pátraic, ocus oen díb-side Mīliuc; co n-id as sin ro·ét-sam in n-ainm is Cothrige iarsinní ro·fognad-sum
20 do chethar-threib. O 'tchonnairc immorro Mīliuc cor·ba mog iresach he, ro·s·cendaig o'n triur aile, co rus·fógnad dó a oenur co cend .vii. mbliadan fo bés na n-Ebraide; ocus ró·ches mor n-imnid hi ndíthruib Slébi Mis i nDal-araide oc ingaire mucc Miliuc. Tecmaic tra co n-acca Mīliuc fís n-áidchide .i. indar les co n-acca
25 Cothrige do thidecht chuice isin tech ir-raba, ocus lassar theined uas a chind ocus as a ṡrónaib ocus as a chluassaib; ocus indar lais

F] ymnum causa pacis. Fecerunt pacem Patricius et Secundinus. Is he sin cét-immun doronad i nHérind. Secundum ordinem alfabeti factus est; tri captil fichet and, *ocus* cethri líne in
15 cech captiul, *ocus* cóic sillaba dec cech líne. Atat da*no* tri inada and hi fil 'in' sine sensu causa rithmi. O ro·scaich *tra* do Ṡechnall in molad-sa do dénam, luid di-a thasbenad do Phat*raic*. Asbert Sechnall fris: "dorónus molad di-araile m*ac* bethad, oc*us* is ail dam eitsect duit-siu fris." "Mochen
20 do molad muint*ire* Dé," ol Pat*raic*. Iss-e im*morro* tossach dorat Sechnall for a immon, 'Beata Christi,' ar na ro·cluinead Pat*raic* cia di-a ndernad co tairs*ed* a gabáil. In tan im*morro*

B] doromaith in lassar fair di-a loscud, *acht* ro·s·indarb-s*um* uad, *ocus* ni ro·erchoidigest*ar* do hi; a m*ac* *ocus* a ingen *immorro*, batar i n-oen lepaid friss, ro·loisc in tene iat, co ṅderna luaith dib, *ocus* co
30 ro·esredestar in goeth in luaith-sin fo Eir*inn*. Ro·gairmed iar*um* Cothrige do Mílíuc co r·indis dó a ḟís, ocus ro·uc Cothrige breith f*urri* .i. "in tene atchonnairci-siu indum-sa, ires na trinoti ind-sin, bruthnaiges indum-sa, *ocus* is i-sin ḟorchanub-sa duit-siu iartain *ocus* ní chretfei-su; do m*ac* *immorro* ocus t'ingen cretfit-side, *ocus* no·s·
35 loiscfe tene in ratha iat." In tan *tra* ro·genair int-í noem Pat*raic*, iss-*ed* rucad he c*us*in m*ac* ḋall clar-enech di-a baitsed,—Gorianas a ainm in tšacairt; *ocus* noco raibe us*ce* ocai as a ndernad in baits*sed*, co tarut airde na croche di láim na nóiden darsin talmain co tanic us*ce* ass, et lauauit Gorinas faciem suam; *ocus* ro·eroslaicthe a roisc dó
40 iar-sin, *ocus* ro·airlég in mbaithis int-í nar fóglaimm litt*ri* riam. Tempus autem .i. Lóegaire m*eic* Neill rig E*renn*. Causa, ar molad Pat*raic*; ár asb*ert* Sechnall fri Pat*raic*: "cuin dogén-sa molad duit?" Asb*ert* Pat*raic*: "ni háil dam-sa mo molad i'm bethaid." Dixit Sechnall: "non interrogaui utrum faciam, sed quando
45 faciam." Dixit Patricius: "si facias, uenit tempus" .i. ar ro·ḟit*ir* Pat*raic* rob ḟoc*us* aimmser a etsechta. Sechnall .i. m*ac* Restituti, is e dorigne hunc ymnum do Pat*raic*, ár dalta esseom do Pat*raic* *ocus* filius sororis Pat*raic* he beos; *ocus* do Longbardaib Letha do, ut dixit Eoch*aid* h*ua* Flannucan:

50 Sechnall m*ac* ui Baird in buada
buaid fer ṁbetha
do ṡil glan-gairg gile datha
Longbaird Letha.

Longobardi dicti sunt eo quod habent longam barbam. Secundi-
55 nus secans dilicta aliorum uel secedens ipse a dilictis interpretatur. In tan *tra* bói Sechnall oc denam ind immuin-si, is and dorala oenach do denam hi uarrad Domnaig Ṡech*naill*, co ṅdech*us* o Ṡechnall di-a tairmesc, *ocus* ní dernad fair. Luid Sech*nall* for a ais iar-sin, *ocus* tuarcaib a lama co Dia, co ro·ṡluic in talum .x. carpthiu .iii. dib cum
60 suis equitibus, et ceteri in fugam exierunt. Uel haec est causa .i. ar in tocrad dorat Sech*nall* for Pat*raic* .i. 'fó-fer Pat*raic* minbad oen .i. a laget pritchas deircc.' O ro·chuala *tra* Pat*raic* in-sein

F] ro·raid Sechnall 'maximus in regno celorum,' dixit Patricius: "cinnas bas maximus homo in celo?" Dixit Secundinus:
25 "pro positiuo positus est hic superlatiuus." O ro·siact t*ra* in t-immon do gabáil, "a lóg dam-sa," ol Sechnall. "Ro·t·bia," ar Pat*raic*, "a lín ló fil f*or*t chassail .i. for·t chochull, a chubes do phechtachaib dochum nime ar in n-immun." "Ni geb-sa sin," ol Sechnall. "Ro·t·bia," ol Pat*raic*, "cech oen gebas fo lige
30 oc*us* fo erge do dul dochum nime." "Gebat-sa," ol Sechnall, "*acht* is mor in ymmun, oc*us* ni cách conicfa a mebrugud." "A rath," ol Pat*raic*, "ar na tri captelaib dedenchaib." "Deo gratias," ol Sechnall.

B] doluid co Sech*nall* oc*us* ferg mor fair. Is and-side ro·siacht re Sech*nall* oiffrenn *acht* dul do churp Crist, in tan itcuas do Pat*raic*
65 do thidecht do'n baile, oc*us* ferg mor fair fria Sechnall. Facbais iar*um* Sech*nall* in édpairt forsin altoir oc*us* slechtais do Pat*raic*. Dorat t*ra* Pat*raic* in carput tairis, oc*us* tuarcaib Dia in talmain imme hinc et inde co na ro·erchotig dó. "Cid ro·m·bá dam?" or Sech*nall*. "Cia hoen sut," ol Pat*raic*, "dixisti na ra·chomall-su?
70 ar mani chomallaim-sea deircc, am bídba thimmna Dé. Ro·s·fit*ir* mo Dia brathai, is ar deircc na pritchaim, ár ticfat mic bethad post me in hanc insolam, oc*us* ricfait a less a fognam ab hominibus." "Ni*con* fetar-sa sin," or Sech*nall*, "nach ar laxu dorignis." Is and-sin asbert in t-aingel fria Pat*raic*: "bid lat-su sin uile." Doronsat
75 t*ra* síth and-sin, Pat*raic* oc*us* Sech*nall*; oc*us* cen batar [oc] tiachtain timchell na relgi, ro·chualutar clais aingel oc cantain immo'n ídp*ert* isin ecl*ais*; oc*us* iss·*ed* ro·chansat in n-immon di-a n-ad tossach, 'sancti uenite Christi corpus, etc.,' *con*id o-sein ille chantar i n-Eir*inn* in immun-sa in tan tiagar do churp Crist. Oc*us* ro·fáid
80 Pat*raic* iar-sin Sech*nall* co Róim, f*or* cend neich do thaissib Poil oc*us* Petair oc*us* martire aile, ar in cúrsachud dorat fair; oc*us* it e sin taisse filet i n-Ard-macha hi scrín Poil oc*us* Petair. O r*u*·scaith t*ra* do Sech*nall* in molud-sa do dénam, luid di-a thaispenad do Pat*raic*. In tan ro·siacht Sech*nall* co Pat*raic*, asb*ert* friss: "molad
85 dorignes dia-araile m*a*c bethad, is ail dam etsecht duit-siu friss." Asb*ert* Pat*raic*: "mochen molad fir muntire Dé." Is e t*ra* tossach dorat Sech*nall* f*or* a immon .i. 'Beata Christi custodit,' ar na ro·thucad Pat*raic* cia di-a ndernad in t-immon co tairsed a gabail. In tan di*n* ro·raid Sechnall 'Maximus nanque in regno celorum,'
90 ro·chumscaig Pat*raic* al-luc hil-loc, et dixit: "cindas bas 'maximmus' homo in regno celorum?" Dixit Sech*nall*: "pro possitiuo est híc; *no*, is do ilib a cheneoil fen dor·roisce." "Is maith in frecra," ol Pat*raic*. In tan t*ra* ro·scaich re Sech*nall* in t-immon do gabail, is and do·rocht fer oc*us* ben co mbiad leo do Pat*raic* .i. gruth oc*us* imm:
95 Bera nomen uiri et Bríg nomen mulieris. Asb*ert* Pat*raic*: "tech," ol se, "hi ngébth*ar* ria proind in immun·sa, ni bia t*er*ca mbíd and." Oc*us* tech nua *immorro* hi ngebth*ar* prius, biaid tórruma Pat*raic* co noemaib Er*enn* and imme; am*al* ro·foillsiged sin do Cholman

F] Longabardus genere, ut dixit Eochaid ua Flanducan :

35 Sechnall *mac* ui Baird
buaid in betha
do sil glan-gairg gile datha
Langbaird Letha.

Longbardi dicti sunt eo quod barbam longam habent.

40 Succat *immorro* ainm Pat*raic* apud parentes eius ; Cothraige nomen eius apud Miliucc ; Magonius apud Germanum ; Patricius [nomen eius a] papa Celestino.

B] Ela et alis cum eo ; *ocus* am*al* ro·foillsiged do Choemgein cum suis : 100 in tan tanic asind ecl*ais* dia dómnaig isin p*ra*inn-tech, at ymnum hunc cantauit, Patricius cum multis patribus apparuit ei ; et ter cantauit, et tunc quidam stultus dixit : "cur canimus hunc ymnum sic ?" et dixit Coemgein : "ni maith sin," ol se, "quia apparuit ei nobis Patricius cum suis discipulis quandiu cantabamus ymnum." 105 O ro·siacht in t-immun do gabail, asb*ert* Sech*nall* : "a log damsa," or se. "Ro·t·bia," ol Pat*raic*, ".i. al-lín la fil in anno, a chubes de animabus peccatorum do dul dochumm nime ar in n-immon do denam." "Ní geb-sa sin," or Sech*nall*, "or is bec liumm, *ocus* is maith in molad." "Ro·t·fia," ol Pat*raic*, "al-lín lo fil f*or* 110 cassal do chochaill, al-lín pecctbach do dul dochum nime ar in n-imon." "Ní geb," or Sech*nall*, "ar cia hiresach na b*era* lais in coibes-sin dochumm nime, cen co mola feisin (*no* fer) am*al* tu-ssa et*ir* ?" "Ro·t·fia," ol Pat*raic*, "mor-feisiur ca*ch*a dardáin *ocus* .x. da fer ca*ch*a sath*air*n dochumm nime do pecctach*aib* Er*enn*." "Is 115 bec," or Sech*nall*. "Ro·t·fia," ol Pat*raic*, "ca*ch* oen gébus fo lige *ocus* fo ergi, do dul dochumm nime." "Ni geb-sa sin," or Sech*nall*, "ar is mor in t-immun, *ocus* ni cách *con*icfa a mebrugud." "A rath uile," ol Pat*raic*, "ar na tri caibtelu dedinachu de." "Deo gratias," or Sech*nall*. Dor·airngert in t-aingel do Pat*raic* f*or*sin 120 Cruaich in cetna .i. nem donti gebas fo lige *ocus* fo ergi na tri caip*telu* dedincha de, ut est :

ymun doréga hi't biu
bid luirech díten do chach.[1]

Is e so cetna ymun doronad i n-Eir*inn*. Ord abgitrech fil fair, more 125 Ebreorum, sed non per omnia. Tri caip*til* .xx. fil and, *ocus* .iiii. líne in ca*ch* caip*tel*, ocus .xv. sill*aba* in cach líne, et si quis inuenerit plus minusue in eo error est. Atatt dá inud *no* a t*ri* hi fil 'in' and sine sensu sed causa rithmi etc.

Similitudine Moysi dicentis, "audite celi quae loquar,"[2]
130 et Dauid dicentes, "audite haec, omnes gentes."[3]

[1] Hymnus S. Fiechi *l.* 51. [2] Deut. xxxii. 1. [3] Ps. xlviii 1.

T]/INCIPIT YMNUS SANCTI PATRICII EPISCOPI SCOTORUM. [fol. 1.

AUdite omnes amantes deum sancta merita
uiri in Christo beati Patricii episcopi
quomodo bonum ob actum simulatur angelis
perfectamque propter uitam æquatur apostolis

5 Beata Christi custodit mandata in omnibus
cuius opera refulgent clara inter homines
sanctumque cuius sequuntur exemplum mirificum
unde et in cælis patrem magnificant dominum

Constans in dei timore et fide immobilis
10 super quem ædificatur ut Petrus ecclesia
cuiusque apostolatum a deo sortitus est
in cuius portæ aduersus inferni non præualent

FAB] *tit.* Ymnum sancti Patrici magister Scotorum A *car. tit.* FB 1 mereta A 2 Patrici episcupi A 3 quode A quomodo A* similatur A 4 aequatur A 6 omines B 7 sequntur B 8 celis F caelis A 9 amore *pro* timore F inmobilis A 10 aedificatur A edificatur B petrum A petrus A* æclesia F aecclesia A eclesia B 12 porta F porte AB aduersum A praeualent A

Glossae TB] 1 sancta] .i. sancta opera T 2 Patricii] .i. patris ciuium T .i. qui sedet ad latus regis uel pater ciuium; Patricius nomen graid la Romanu qui Patricium regit B episcopi] .i. superspeculator interpretatur T 3 bonum] .i. caritatis et prædicationis uel ieiunii et orationis T propter B simulatur] similio .i. cosmailigim .i. diamlaigim B angelis] .i. sanctis ut dicitur . . . . T 4 apostolis] apostolus .i. missus interpretatur B 5 custodit] .i. Patricius TB mandata] .i. isti . . . . T euangelii B omnibus] .i. operibus TB 6 opera] .i. ut dicitur in euangelio Sic luceat . . . . T clara] .i. ingna B inter] .i. fia dainib B 7 cuius] .i. Patricii T sequuntur] .i. homines TB exemplum] .i. ut dicitur, Exemplum dedi uobis ut quemadmodum . . . . . . faciatis[1] T ut dicitur, Sic luceat lux uestra coram hominibus ut uideant opera bona uestra ut glorificent patrem uestrum qui in celis est[2] B 8 in celis] .i. in æclesis T magnificant] .i. bonis operibus . . . . interioris . . . T .i. magnum facientes homines in nomine Domini B 9 Constans] .i. est uel fuit T .i. fuit B fide] .i. Trinitatis, ut dicit Paulus, fratres stabiles estote[3] et rl. B 10 quem] .i. Petrum B Petrus] Ut dicitur, Tu es Petrus et super hanc petram edificabo eclesiam meam.[4] Petrus agnoscens interpretatur[5]; quicunque ergo in regnum celeste intrare desiderat, agnoscat Deum per fidem ut Petrus B

[1] Jn. xiii. 15. [2] Mt. v. 16. [3] 1 Cor. xv. 58. [4] Mt. xvi. 18.
[5] Hieron *de nom. Hebr.* p. 96.

T] Dominus illum elegit ut doceret barbaras
nationes ut piscaret per doctrinæ retia
15 ut de sæculo credentes traheret ad gratiam
dominumque sequerentur sedem ad ætheriam

Electa Christi talenta uendit euangelica
quæ Hibernas inter gentes cum usuris exigit
nauigii huius laboris tum opere pretium
20 cum Christo regni celestis possessurus gaudium

Fidelis dei minister insignisque nuntius
apostolicum exemplum formamque præbet bonis
qui tam uerbis quam et factis plebi prædicat dei
ut quem dictis non conuertit actu prouocet bono

[fol. 1b.

25 /Gloriam habet cum Christo honorem in sæculo
qui ab omnibus ut dei ueneratur angelus
quem deus misit ut Paulum ad gentes apostolum
ut hominibus ducatum præberet regno dei

FAB] 14 et *pro* ut A doctrine B 15 seculo F saeculo A celo B 16 dominum qui A etheréam FA etheriam B 17 tallenta B 18 euernas inter B ussuris FB 19 nauigi AB dum *pro* tum F praetium A 20 caelestis A possesurus AB 22 *om.* præbet F *sed ins. m. post.* praebet A 23 *om.* plebi F 25 seculo F saeculo A 26 ab hominibus B 27 *om.* ut B. 28 praeberet A

Glossae TB] 13 illum] .i. Patricium B barbaras] .i. alienas interpretantur, quia sint alieni a Romana linga B 14 piscaret] .i. pisco secundum ueteres; piscor piscaris est hodie B 15 gratiam] .i. ad fidem uel celestium B 16 sequerentur .i. doctrina T ad etheriam] .i. ad celestem sedem B 17 tallenta] .i. mandata B 19 nauigi] .i. in imruma-sa na heclaisi B Is e in muir in bith frecnairc, is í in nóei in eclais, is é in luamaire *for*cetlaid do·s·beir do purt bethad, is e in port bethad uita perpetua B *marg.* 20 cum Christo] sicut Dominus ait in euangelio, Ubi corpus fuerit illic congregabuntur aquile,[1] ac si diceret aperte, ubi fuerit Christus secundum carnem, ibi erunt iusti et sic cum ipse erunt in celo semper B 21 fidelis] fidelis . . . . . . Christi T 22 praebet] .i. precept *ocus* forcetul B 24 dictis] .i. o precept B prouocet] .i. ad fidem B bono] .i. suo B 25 habet] .i. Patricius T seculo] .i. hoc TB 26 omnibus] .i. hominibus T 27 quem] .i. sicut deus misit Paulum ad gentes, ita Patricium Scotis B ut] .i. sicut Paulus misus est ad gentes, ita Patricius ad gentes Scotorum misus est T 28 ducatum] .i. a uerbo duco, duxi, dux, ducis, *ocus* is ideo *co n*dene duco ducas ducatus a r[a]ngabail chesta; ducatus da*na* ainm tren for deilb rangab*ála* for .iiii. diull *ocus* is *ed* sin fil sund B

[1] Mt. xxiv. 28.

T] Humilis dei ob metum spiritu et corpore
30 super quem bonum ob actum requiescit dominus
cuiusque iusta in carne Christi portat stigmata
in cuius sola sustentans gloriatur in cruce

Impiger credentes pascit dapibus celestibus
ne qui uidentur cum Christo in uia deficiant
35 quibus erogat ut panes uerba euangelica
in cuius multiplicantur ut manna in manibus

Kastam qui custodit carnem ob amorem domini
quam carnem templum parauit sanctoque spiritui
a quo constanter cum mundis possidetur actibus
40 quam ut hostiam placentem uiuam offert domino

Lumenque mundi accensum ingens euangelicum
in candelabro leuatum toti fulgens sæculo
ciuitas regis munita supra montem possita
copia in qua est multa quam dominus possidet

FAB] 30 requiescet B 31 iuxta *pro* iusta F 32 sustendans B et A in A* 33 caelestibus A 34 deficient B 35 ut panes *om.* F *sed ins. m. post.* 36 et cuius A in cuius A* 37 Castum B 39 possedetur A 40 et *pro* ut AB 42 candellabro A toto A saeculo A 43 posita F 44 est A sunt A* possedet A

Glossae TB] 29 humilis] .i. fuit T ob metum] .i. pro timore TB 31 cuiusque] .i. Christi T .i. Patricii uel Christi B stigmata] .i. na minna .i. uirtutem sic . . . . onis et . . . . porto stigmata[1] et uulnera domini nostri sicque . . . compono T 32 sustentans] .i. arfoloing T in cruce] .i. hi croich na fochaide B 33 impiger] .i. escaid B dapibus] .i. prædicationis T .i. predicationibus B 34 uidentur] .i. im-muinnteras Crist B in uia] .i. in fide B 36 in cuius] .i. sine sensu 'in' est hic B manna] .i. ar forbartaige T .i. manna ebreice, quid est hoc Latine dicitur B 37 Kastam] ut dicit apostolus unusquisque suum corpus seruando castum deo sanctificet et honoret[2] T qui] .i. Patrici B ob] .i. ar B 38 sanctoque] superuacuum est 'que' hic B 39 a quo] .i. spiritu B constanter] .i. quia non descedit (discedidit B) ab illo spiritu TB 40 quam] .i. carnem TB placentem] .i. Deo non hominibus B uiuam] .i. in uirtutibus TB offert] .i. in castitate et ueritate et esse absque morte peccati TB 41 Lumenque] [Lux] sapientiae orta mundo T Isidorus dicit, Lux ipsa substantia est, lumen quod a luce manet[3] .i. candor B Lumenque .i. lumen sapientiæ eleuauit mundo; ut dicitur in euangelio, Nemo accendit lucernam nisi ponad eam super candelabrum ut luceat omnibus qui in domu sunt,[4] nisi filius Dei qui est Iesus Christus B *marg.* 42 candelabro] candelabrum quasi f(erens) candelam uel labrum candelae T .i. candelabrum secundum Isidorum quasi labrum candelæ[5] B toti] uel toto secundum ueteres TB 43 ciuitas] .i. ecclesia sancta T .i. est B regis] .i. Christi T .i. Patricii B munita] .i. uirtutibus T montem] .i. mons fructuossus est Christus B 44 copia] .i. uirtutum B in qua] .i. ciuitate B

[1] Gal. vi. 17. [2] Cf. 1 Thess. iv. 4. [3] Isid. *Etym.* xiii. 10.
[4] Mt. v. 15. [5] Isid. *Etym.* xx. 10.

T] Maximus nanque in regno cælorum uocabitur
qui quod uerbis docet sacris factis adimplet bonis
bono procedit exemplo formamque fidelium
mundoque in corde habet ad deum fiduciam

Nomen domini audenter annuntiat gentibus
50 quibus lauacri salutis æternam dat gratiam
pro quorum orat delictis ad deum quotidie
pro quibus ut deo dignas immolatque hostias

Omnem pro diuina lege mundi spernit gloriam [f. 2.
quæ cuncta ad cuius mensam estimat ciscilia
55 nec ingruenti mouetur mundi huius fulmine
sed in aduersis lætatur cum pro Christo patitur

Pastor bonus ac fidelis gregis euangelici
quem deus dei elegit custodire populum
suamque pascere plebem diuinis dogmatibus
60 pro qua ad Christi exemplum suam tradidit animam

FAB] 45 namque A celorum F caelorum A 47 praecedit A 48 mundoce B 49 adnuntiat A 50 lauacris A aeternam A eternam B 51 quarum B dilictis B cotidie FAB 52 ymolatque B 54 qui FA aestimat quiscilia A 56 laetatur A letatur B *om.* pro B 57 et *pro* ac A 60 a A ad A[4] exemplo A tradit A

Glossae TB] 45 Maximus] .i. ualde magnus uel de suo genere .i. honorabilis T .i. prooptimus uel promagnus uel maximus sui generis B cælorum] .i. in ecclesia sancta T 46 adimplet] .i. inti sein ut Grigorio dictum est B + .i. implebat[1] actu quicquid sermone docebat TB + sic Patricio contingit B 48 mundoque] ut dicitur, Beati mundi corde quoniam ipsi deum uidebunt[2] T .i. isin chride glan B 49 audenter] .i. co dana B 50 lauacri] .i. babtismi, babtisma Grece; tinctio Latine dicitur; in qua tinctione omnes sordes, siue originales, siue actuales, lauantur B 51 quarum] .i. gentium B 52 hostias] .i. spirituales T .i. ut dicitur Christus hostia et sacerdos[3]: hostia secundum carnem, sacerdos secundum spiritum; offerebatur secundum carnem B 54 quæ] uel qui T cuncta] .i. munera TB cuius] .i. legis B mensam] .i. dothom*us* T ciscilia] Ciscilia est, ut dicit Hieronymus in tractatu Isaiæ profetæ, Ciscilia sunt purgamenta frumenti .i. caith[4]; ut Isidorus dicit, Ciscilia sunt stipulæ immixtæ surculis et foliis aridiis,[5] sunt autem purgamenta terrarum, quod est uerius T *sinistr. marg.* Ciscilium .i. broth uel brothscoa .i. ins . . . . . ind airrce dochum ti(re). No cis cannán .i. . . . Cormaic h(ui Cuinn). Cannan nomen eius *ocus* is de ro·cumdaiged .i. (din cilcais no·bith) dar tairr (in mil ro marb)tha and. No ciscilium .i. bræ .i. cilium ciumais in bræ. Ciscilium in finna glenas fair . . . sís . . . . et quod uerius est. *Ocus* (din) ciped díb sein (hé ní m)iste la Patraic in comparatione diuine legis T *dextr. marg.* Ambroisius dicit super cilium .i. super habundantia. Cilon uerbum Grecum quod interpretatur habundantia B 55 ingruenti] .i. on tsaignen fograch no fortromda B 56 in aduersis] .i. in tribulationibus B letatur] .i. qui B patitur] .i. hic est qui patitur pro Christo qui abnegat semetipsum et tollat crucem suam cotidie[6] B 57 Pastor] .i. pastor bonus est qui est secundum Christum qui dixit, Ego sum pastor bonus qui pono animam meam pro ouibus meis[7] B 59 pascere] .i. no·sassad B dogmatibus] dogma .i. præceptum B 60 qua] .i. plebe .i. sicut dicit apostolus,[8] utinam anathema essem pro fratribus meis B

[1] cf. Baeda. H. E. ii. 1. [2] Mt. v. 8. [3] Hymnus *Sancti uenite* v. 20. [4] cf. Hieron. *in Amos* viii. 6. [5] Isid. *Etym.* xvii. 6. [6] Lc. ix. 23. [7] Jn. x. 15. [8] Rom. ix. 3.

T] Quem pro meritis saluator prouexit pontificem
ut in celesti moneret clericos militia
celestem quibus annonam erogat cum uestibus
quod in diuinis impletur sacrisque affatibus

65 Regis nuntius inuitans credentes ad nuptias
qui ornatur uestimento nuptiale indutus
qui celeste aurit uinum in uasis celestibus
propinnansque dei plebem spirituali poculo

Sacrum inuenit tesaurum sacro in uolumine
70 saluatorisque in carne dietatem præuidit
quem tesaurum emit sanctis perfectisque meritis
Israel uocatur huius anima uidens deum

Testis domini fidelis in lege catholica
cuius uerba sunt diuinis condita oraculis
75 ne humane putrent carnes essæque a uermibus
sed celeste salliuntur sapore ad uictimam

FAB] 61 meretis A 62 caelesti A militiæ F militiae A 63 caelestem A 64 inpletur A 66 nuptiali FAB 67 caeleste A haurit FA uassis FAB caelestibus A 68 propinansque A propinnansque A* spiritale poculum A 69 thessaurum F thesaurum AB 70 deitatem FA peruidet A 71 thessaurum F thesaurum AB 72 Israhel FA Hisrael B eius *pro* huius B 74 condida A 75 humanæ F putent A aessæque A 76 celesti FB caelestis A sallientur F saliuntur B alleantur A

Glossae TB] 62 clericos] .i. sortiales B 63 annonam] .i. lón .i. ab hora nona dicta T .i. loon B 64 affatibus] .i. for,. . . . . .i. præceptis dei T .i. for, faris, fatus; affar, affaris, affaratus B 65 nuptias] .i. regni celestis T .i. est .i. regni celestis ut dicitur, Uos similes estote hominibus expectantibus dominum suum quando reuertatur ad nuptias et cum uenerit et pulsauerit statim aperiant ei[1] B 67 aurit] Beda dicit, Bria uas uinarium est; unde ebrius est qui de briu bibit, sobrius e contrario dicitur, cui quasi sibrius .i. sine bria .i. sine uino B *marg.* uinum] .i. uinum doctrine euangelii B in uasis] .i. in sanctis TB 68 propinnansque] .i. an do·dailed T .i. an do·daled; propino per unum .n. scribitur ut Eoticius[2] dicit B spirituali] .i. doctrina T 69 Sacrum] .i. deum T tesaurum] .i. Christum TB + uel præmium uel misterium euangelii B uolumine] .i. in euangelio T .i. in scriptura diuina uel in euangelio B 70 dietatem] .i. quia (ar B) credidit Christum filium dei esse secundum diuinitatem TB 71 tesaurum] .i. regnum celeste B meritis] .i. ieiunio et oratione et elimoisina et prædicatione domini T 72 Israel] .i. uir mente uidens deum[3] T Israel indara tan is dé-sillæbach et uir pugnans cum deo interpr. in tan ele is tré-sill*aeb*ach *ocus* is uir uidens deum interpr. B 73 Testis] .i. est B fidelis] .i. tairise B catholica] .i. uniuersalis interpretatur B 74 condita] .i. sailti a uerbo quod est condio condis quartæ coniugationis T .i. sailte a uerbo condio condis for q*uar*t-choib *eden* B 75 putrent] .i. a uerbo putro, for cet-choib*eden* B essæque] .i. cnaithæ a uerbo quod est edo edor essus essa essum præteriti passiui T .i. essus a uerbo edo et edor a cesta; essum et essus a rangab*ail* chesta *ocus* fodlas ceniuil inti .i. essus essa essum B uermibus] .i. scientiæ T 76 celeste] .i. doctrina dei B sapore] .i. corporis et anima B

[1] Lc xii 36. [2] Eutyches *Ars de uerbo*, ii. 9. [3] Hieron. *De nom. Hebr.* p.

T] Uerus cultor et insignis agri euangelici
cuius semina uidentur Christi euangelia
quæ diuino serit ore in aures prudentium
80 quorumque corda ac mentes sancto arat spiritu
/Xtus illum sibi legit in terris uicarium [fol. 2b.
qui de gemino captiuos liberat seruitio
plerosque de seruitute quos redemit hominum
innumeros de zabuli obsoluet dominio
85 Ymnos cum apocalipsi psalmosque cantat dei
quosque ad ædificandum dei tractat populum
quam legem in trinitate sacri credit nominis
tribusque personis unam docetque substantiam
Zona domini precinctus diebus et noctibus
90 ṡine intermissione deum orat dominum
cuius ingentis laboris percepturus præmium
cum apostolis regnabit sanctus super Israel
Audite omnes

FAB] 79 quae A que diuina B 81 legit A elegit A*F 84 zaboli A stabuli F obsoluit FB absoluit A 85 salmosque A ψalmosque F 86 edificandum B ædif. A 87 quem A quam A* 88 tribuque B 89 praecinctus A ac *pro* et FAB 90 intermisione A 91 ingenti A ingentis A* praemium A 92 regnauit FB Israhel FA 93 Audite rl. B *om.* omnes F *om.* Audite omnes A

Glossae TB] 77 uerus] .i. est Patricius B agri] .i. cordis T .i. ager est corpora fidelium B 78 semina] .i. semen est præcepta euangelii B 79 prudentium] .i. prudentia quasi prouidentia B 80 arat] .i. airid T 81 Christus] .i. Christus Grece; Misias Ebreice; Unctus Latine dicitur B illum] .i. Patricium T legit] .i. elegit T in terris] .i. in æclesis T uicarium] .i. rechtaire *no* toibgeoir *no* comarba ar is*sed* adeir Círine in Epistola de gradibus Romanorum conid he uicarius fer bis daresi comitis for in cathraig céu co tí in comit(atu cum re)ge; uicarius dei essom T .i. comorba quia Hieronymus dicit in Epistola de gradibus Romanorum, *con*id he uicarius in fer bis dar a esi combitis forsin cathraig céin comes a regem. Is e in rex .i. deus. Is e comes .i. Christus. Is e uicarius .i. Patricius; bid uicus .i. fich uici. .i. ina[d], *co n*dene uicarius B 82 gemino] .i. diabuli et malorum hominum T 84 zabuli] .i. diabuli T .i. zabulus de consiliarius interpretatur B obsoluit] .i. comdenmach B 85 Ymnos] .i. laudes B 86 tractat] .i. imluaidid T .i. imluaidit salmu et ymnu et abcolips do chumtach popui*l* De B 87 quam] .i. mor ni chretes (chredes B) legem sacri nominis quod est trinitas TB 88 docetque] superuacua est que hic TB + .i. precamus B 89 Zona] .i. castitate TB præcinctus] .i. imthimcelta B diebus] .i. in prosperis T noctibus] .i. in aduersis T 90 sine intermissione] Augustinus dicit, Si quis in unaquaque hora certa tempora orandi obseruat sine intermisione orat[1] .i. celebrad cech tratha T Augustinus dicit si in unaquaque die certa tempora celebrationis obseruauerit sine intermissione orat B sine intermissione quia . . . . . sancta æclesia semper occupatur oratione per eam uicem reddidit . . . omnia quæ deuote agimus . . . . . nos nostro deuota intercessione commendant. non enim uel ipse apostolus uel aliquis sanctorum ita posset orationi uacare . . . . . ut non aliquod tempus somno uel cibo uel aliis huiusmodi necessariis impenderet sed quia iusti sine intermissione quæ iusta sunt agant. per hoc sine intermissione iusti orant quicunque ab oratione ne in peccatum incurrerent cessant T *marg.* 92 regnabit] .i. regnabit Patricius super Scotos in die iudicii; ut dicitur apostolis,[2] Sedebitis et uos super .xii. sedes iudicantes .xii. tribus Israel B super] .i. super animas uidentes deum T

[1] Aug. *de Haeres.* § 57. [2] Mt. xix. 28.

T] In memoria æterna erit iustus
ab auditione mala non timebit[1]

Patricii laudes semper dicamus
ut nos cum illo defendat deus

5 Hibernenses omnes clamant ad te pueri
ueni sancte Patricii saluos nos facere.

FAB] 1 *add. tit.* Orntio B 1, 2 *om.* FA 3 Patrici A dimcamus B 4 semper uiuamus *pro* defendat deus A 5, 6 *om.* AB *in finem add.* Patricius sanctus episcopus oret pro nobis omnibus | et miseriatur protinus peccata quæ commisimus F Patricius aepiscopus oret pro nobis omnibus | ut deleantur protinus peccata quae commisimus A

Glossae T] 1 iustus] .i. Patricius uel unusquisque T 2 ab auditione] .i. ite maledicti in ignem æternum T[2] 4 nos] .i. Hibernenses T

[NOTAE.]

T] fol. 2 *in sup. marg.*
. . . onis ire parata sunt . . . . . quia ser . . . . . honorem apud homines . . . testes oculos nominare . . . . in domu cuiusdam gentilis in monte Elpa co ro·dilgad dia . . . . in domu gentilis ar tarfas do sacurt di-a muint*ir* som d*ar* bo mó . . . .

fol. 2b *in sup. marg.*
. . . . . xii noctis dominicæ in sepulcro uero xxxvi horis . causam xl. diebus post resurrectionem dominus apostolis se ostendit sepe . que surrexit denique mane uenerunt licet ualde tempore . . surrexisse cognouerunt sic ergo ostendum est ut nequis mane dominica

[1] Ps. cx. [2] Mt. xxv. 41.

[PRAEFATIO IN HYMNUM S. ULTANI.]

T] Christus in nostra. Ninnid Lám-idan *mac* Echach, iss-e dorigni hunc ymnum do Brigit; *no* is Fiac Sleibte dorigne. Dicunt alii co mbad Ultan Aird-breccan dognet; ar is e ro· theclamastar ferta Brigte i n-óen lebor: "audite uirginis
5 laudes," is e a thossach. Ord aipgitrech fair; tre rithim *dana* dorigned. Tri caibtil and, *ocus* cethri líni cech caibtil, *ocus* se sillaba déc cech líne. Dicunt alii co mbad mór in t-imunsa, acht ni failet sund acht cethri caibtil de .i. in cét chaibtel *ocus* na tri caibtil dédencha causa breuitatis.

F] Christus in nostra.
Ninnid Lám-idan *mac* Echach, is e dorigne hunc ymnum do molad Brigte; *no* is Fiac Slebte; "audite uirginis laudes" is é a thossach. *No* is Ultan Aird-breccan dorigne, do molad Brigte; ar iss-e ro·thinóil
5 ferta Brigte i n-oen lebor. Ord apgitrech fair; tria rithim n-oscarda doronad. Cethri coibtil and, *ocus* cethri líne cecha coptil, *ocus* se sillaba déc cech line.

[HYMNUS S. ULTANI IN LAUDEM S. BRIGIDAE.]

T] Xp̄s in nostra insola quæ uocatur Hibernia
ostensus est hominibus maximis mirabilibus
quæ perfecit per felicem celestis uitæ uirginem
præcellentem pro merito magno in mundi circulo

5 Ymnus iste angelicæ summæque sanctæ Brigitæ
fari non ualet omnia uirtutum mirabilia
quæ nostris nunquam auribus si sunt facta audiuimus
nisi per istam uirginem Mariæ sanctæ similem

FV] 1 insula V que V 4 precellentem FV magno merito V
5 angelica V summa V Brigidæ V 8 Mariæ sanctæ similem *eras. in* V

Glossae T] 7 auribus] .i. ab alia uirgine 8 similem] .i. ar is i Brigit Maire na n̄Goidel

T] Zona sanctæ militiæ sanctos lumbos præcingere
10 consueuit diurno nocturno quoque studio
consummato certamine sumpsit palmam uictoriæ [f. 3.
refulgens magno splendore ut sol in cæli culmine

Audite uirginis laudes sancta quoque merita
perfectionem quam promisit uiriliter impleuit
15 Christi matrem se spopondit dictis et fecit factis
Brigita aut amata ueri dei regina

1 Brigita sancta sedulo sit in nostro auxilio
ut mereamur coronam habere ac lætitiam
in conspectu angelorum in sæcula sæculorum

FV] 9 precingere V 10 nocturnoque *pro* nocturno quoque V 12 resplendens *pro* refulgens V celi F 13 laudem V 15 Christi matrem se spopondit *eras. in* V atque factis fecit F fecit et factis V 16 Brigida FV ut *pro* aut V
1 Brigida V sit nostro in auxilio F nostro sit in auxilio V 2 ut mereamur habere laudem et gloriam V amen *pro* in sæcula sæculorum V 3 *add.* Christi Iesu auctor bonorum et miserere obsecro omnium F

Glossae T] 9 militiæ] .i. contra diabulum et uitia lumbos] .i. carnales uoluntates 11 certamine] .i. mundi præsentis, ut apostolus dicit, Certamen bonum certaui, cursum consummaui[1] palmam] .i. præmium uictoriæ] .i. ded . . . . et uiuis 12 refulgens] .i. ut dicitur, Fulgebunt iusti sicut sol in regno patris eorum.[2] 13 laudes] uel iura is choir sancta] .i. Brigit and co ro·recrad don merita tís 14 perfectionem] commad hé so coir ind líne .i. perfectionem promisit quam uiriliter implebit 15 dictis] commad he so da*na* dictus atque factis fecit 16 regina] uel et regina.

[NOTA.]

T] fol. 3 *in sup. marg.*
. . . esse pro peccatorum innotare . . sententiam itaque licet motauerit uoluntatis . . . primæ exitum non motauit; peccaui si permanent opera, frustra uoce . . . . . penitentia uero de Iuda scribitur et oratio eius . fiat . in peccatum ut non soli ei non . . dare non qui inuenerit proditionis scelus sed ad primum scelus etiam p. . . homicidis scelus . . . .
templo suas et portant cruenta uestimenta sua Ioseph.

[1] 2 Tim. v. 7. [2] Mt. xiii. 43.

[Praefatio in Hymnum S. Cuminei Longi.]

T] Celebra Iuda. Cummaini Fota m*a*c Fiachna rí Iar-Muman, ille fecit hunc ymnum. *Ocus* in Cummain-sin re ingein doronai Fiachna hé tre mescai. Et interrogauit Flann, "cuich fil ocut?" et dixit, "tui"; et dixit pater, "oportet mori"; 5 "ita fiat," ar ind ingen. Sed quando natus est, do Chill Ite ductus est, et ibi relictus est *for* benn chroisse hi cummain bic, inde dictus est Com*main*. Et ibidem nutritus ac doctus est, *ocus* ni fess can do tandiu donec uenit mater eius ad uisitandum eum ad domum abbatis Íta, ar ticed som 10 com-menic do-side. Co tanic la and don tig, *ocus* ni rabai comarba Ite ifus, et potum postulauit; et mater sua dedit ei sínum abbatisæ do ol digi ass, co n-essib dig ass, co ro·chairig comarba Ite fuirri-se tabairt in ballain do, *con*id and-sein atrubairt se:

15 Na rathaig
ce dob*ér* dig do'm brathair;
is m*a*c Fiachna, is hua Fiachna,
is ingen Fiachna a mathair.

Ro·leg iar-sein i Corcaig, corbo sui; uenit autem postea ad 20 patrem et ad patriam .i. co hEuganacht Lacha Léin. Atb*er*id tra cach, ba cosmail Cummain do Fiachna, inde dixit:

ni go dam ci-asbiur:
is foc*us* ar fial ar triur,
25 is mo ṡen-athair m'athair,
mo ṁathair is í mo fiur.

ma ro·genair maith de ulc
is meise adremethaid,
mo fiur is í mo mathair,
30 m'athair is é mo ṡen-athair.

F] 2 is e doronai ymnum istum *pro* ille . . . . ymnum 4 boi *pro* fil 6 beind chroisi 7 est et *pro* ac 8 co tanic a mathair di-a fis do thig comarba ite *pro* donec . . . ita 10 ni rabai . . . . dedit ei *illeg.* 12 abbatissæ dedit ei dige *om.* co n-essib dig ass 13 íte 13 furri-se and-sin 14 *om.* se 15 ráthaig 16 bráthair 17 ua 18 fiachna 19 ro·lég a *pro* i tanic da*no* ad patrem post *pro* uenit . . . patrem 20 euganact locha 21 atb*ered* fiachna 25 sen-a. 26 ṡiur 28 mese athremethaid 29 mo siur 30 sen-a.

T] is foc*us* in t-aslonnud:
am óa-sa do mathar-so;
lithir cid mo mathair-se
for brathair do brathar-so.

35 *for*t-so féin, a [F]íachna, ar tusu féin brathair do brathar.

do·m·araill cairdes fo di
do síl (Fiach)rach Garrinni:
sech is óa, is mac dó,
intí Cummaine d'[F]iachno.

40 Tunc Fiachna intellexit filium s(uum) Com*maine* esse, *ocus* iss-e sein doronai in n-immun-sa. *Ocus* is e fath a dénma, Cummain dochuaid im-munigin apost*olorum* co cóemsad Domnall m*ac* Æda m*eic* Ainmerech cói, do chungid dilguda di-a chintaib, ar ni coemnacair cena remi ar dure a 45 chride. *Ocus* is e Cummain ropo ammchara do, ar dochuas o Domnall co Collum Cille, do iarfaigid do cía no·gebad do anmcharait, no in regad cuci-som fein sair? Unde dixit Col*um* Cil*le*:

in sui doroiga a ndes,
50 is ocai fogeba a les:
dob*éra* Cummain co a thech,
do hú alaind Anmerech.

ocus is e Cumm*ain* ro·therchanad ann-sein. In tan *immorro* dochuaid Com*main* do fis scel Domnaill, iar ndenam ind 55 immuin, is ann ro·boi Domnall o[c] coi a chinad isin tig. Tunc dixit Com*main*, "indosa," et reliqua, *ocus* is ann-sein ro·la de in mbrat corcra ro·boi tarais .i. brat doronai a mathair do .i. Lann. Tunc dixit Comm*ain*:

a ri sen
60 nacha·m·reilce-sa re'm thail
emid Domnall e na gab
brattan Lainne finne fair.

F] 33 lither 35 .i. *for*t-so féin a fiachnai ar is tussu 36 cardes fa di 39 indí chummain do fiachnó 40 intellexit suum c*um*main 41 iss hésin is hé 42 na a-aps*tal pro* apost*olorum* coemsed 43 ainmirech 43 chuingid 44 coemnecair *om.* cena 45 ar is hé c*um*main rop *pro ocus* is e cummain ropo dó 46 col*um cille* di iarfaigid cia 47 d'anmchairait chuci-som 49 doroega 50 ace *pro* ocai 52 do ua alaind ainmirech 53 is hé c*um*máin rotherchanad and-sin 53 di*n pro imorro* 55 immain is and i coi 56 innósa is and-sein rolá de in brat 57 tharis 58 dó .i. land 59 rí 60 thoil 61 domnaill enad gab (ga *man. post.*) 62 bratan

T] Is aire dochuaid im-munigin apost*olorum*, ocus doronai Domnall cói a chinad iar-sen, *co n*-erbairt Cummaine:

65 innósa
ro·fitir Domnall rig ósa; (.i. dia uasa)
is e a fó in fó thall
ni se a fo in fó-sa.

In tempore autem Domnaill m*ei*c Æda m*ei*c Anmerech
70 doronad; tre rithim uero fecit, *ocus* da líne cech caibtil, *ocus* da sill*aib* dæc cech líne; for canóin fatha ro·fothaiged 'celebra Iuda festiuitates tuas'[1]; i nDaire Calcaig dorónad in t-immun-sa.

[HYMNUS S. CUMINEI LONGI IN LAUDEM APOSTOLORUM.]

T] CElebra Iuda festa Christi gaudia
apostulorum exultans memoria

Clauiculari Petri primi pastoris
piscium rete euangelii captoris alleluia

5 Pauli gentium egregi preceptoris
uasis electi Israhelis seminis alleluia [fol. 3b.

F] 63 aps*tal* 64 iar-sein 65 innossa 66 ríg 67 is sé 68 ni hé a fó 69 uel æda slane *pro* m*ei*c anmerech 70 autem dorónad *pro* uero fecit 70 cecha cobtil 71 déc 71 atha *pro* fatha .i. celebrá 72 chalgaig 73 imun
2 *post* memoria *add.* alleluia 5 egregii

Glossae T.] 1 celebra] .i. prædica Iuda] .i. confessio[2] uel æclesia. necessitas metri tuc sund Iuda sech Iudea 2 apostulorum] .i. misorum memoria] ablatiuus 3 clauiculari] .i. subauditur hic exultans memoria; (*et in marg.*) unde diriuatur hoc nomen, ni ans*a*, ondí as clauis; clauicula uad-side, ris far-side co ndenand clauicularis, us fair-side *ocus* .s. de, co ndenand clauicularius de; *ocus* is cubaid a fail hic, quod dixit Christus, Tu es Petrus et super hanc petram edificabo æclesiam meam et tibi dabo claues regni celorum.[3] Petrus agnoscens (interpretatur) eo quod Christum agnouit quando interrogauit Christus de Petro, quem uos me dicitis esse, et dixit ei. tu es Christus filius Dei uiui.[4] Simon aliud nomen est Petro quod interpretatur oboediens,[5] (eo quod) oboediuit Christo usque ad mortem, mortem autem crucis: uel desoluens interpretatur eo quod desoluebat reos a penis. Petrus et Andreas et Pilippus ex una ciuitate que uocatur Bezaida fuerunt, et hi primi ex omnibus apostolis deo crediderunt. 5 Pauli] Paulus, humilis uel mitis; ex tribu Beniamin ortus est, nutritus uero in Tarso in Cilicia 6 alleluia] *in sup. marg.* . in forbu cech (rainn . . .) interpretatur, Laudate dominum, uel Laus tibi Domine, uel Saluum me fac Domine. Moises primus usus est alleluia, decantans contra Amalech in deserto, extensis manibus ad celum a mane usque ad uesperam et sic deletus est Amalech a filiis Israel. et postea (Dauid) cantauit apud Ebreos alleluia, causa timoris, uidens bestiam in Tabor et Hermon, et iterum propter timorem Abisolon filii sui cantauit. . . .

[1] Nahum i. 15. [2] Hieron. *de nom. Hebr.* p. 12. [3] Mt. xvi. 18. [4] Mt. xvi. 16. [5] Hieron. *de nom Hebr.* p. 103.

T] Andreæ atque precamur egregia
pasi pro Christi fide aduocamina — alleluia

Iacobique consubrini domini
10 preces adiuuent in scammate sæculi — alleluia

Iohannis sacri electi ab infantia
qui accumbebat sponsi inter ubera — alleluia

Oris lampadis eloquentis Pilippi
opem oremus prole cum peruigili — alleluia

15 Bartholomei impendamus nutibus
nati pendentis æquora in nubibus — alleluia

Tomæ tendentis partes inter Parthiæ
nos illuminet abyssus scientiæ — alleluia

Mathei quoque fiscali a munere
20 donati Christum sequentis præpropere — alleluia

F] 11 lecti

Glossae T] 7 Andreæ] .i. uirilis interpretatur, cruce item pasus est 8 aduocamina] .i. na togarmanna *no* na fortachta 9 Iacobi] .i. Zebedei filius qui subplantator uitiorum.[1] gladio occisus est sub Herode tetrarcha, qui primus apostolorum pasus est consubrini] *in sinistr. marg.* (Matres) Iacobi et Iohannis (apostol)i Iesu sorores fuerunt unde consubrini Domini dicti sunt 10 scammate] .i. isind roi *no* isind ergail 11 Iohannis] .i. gratia Dei uel in quo gratia interpretatur.[2] subaudi, adiuuent preces. hic solus ex omnibus discipulis euasit sine martirio a sæculo et dormiuit in pace. 12 accumbebat] in Cannan Galileæ sponsi] .i. Christi 13 oris] .i. os lampadis interpretatur[3] .i. ar a heólcha *ocus* ar ebas a erlabra Pilippi] .i. Pilippi dechoin sein *ocus* is e sein ármes Cummain inter apostolos; qui in (Hiera)polis ciuitate sepultus est; incertum est autem utrum gladio an cruce occisus est 14 oremus] imperatiui prole] .i. tres filias habuit profetantes in nouo testamento 15 Bartholomei] .i. filius suspendentis aquas interpretatur[4] impendamus] .i. ernem preces 16 nati] .i. mac Dé iar fír astas na usci isna nélaib; it e na usci iar sians na forcetla; it e immorro ind níul in forcetlaide. hic gladio occisus est nubibus] .i. potestatibus 17 Tomae] .i. qui dicitur Didimus; abisus scientiæ interpretatur[5]; gladio occisus est et corpus eius in Edisa ciuitate est Parthiae] Parthia nomen (regionis) in oriente 19 Mathei] .i. donatus gratia interpretatur.[6] quoque] subauditur petamus precem. fiscali] .i. in (m)ain-chista (quia) fiscus (inuenitur) .i. . . . fiscalis uel fiscalis cista, no (fe)da(d) cista .i. ic tobuc[h] cisa do rig in domuin no bíd

[1] Hieron. *de nom. Hebr.* p. 91.
[2] *Ibid.* p. 101.
[3] *Ibid.* p. 95.
[4] *Ibid.* p. 99
[5] *Ibid.* p. 93.
[6] *Ibid.* p. 92.

T] Atque itidem Iacobi cominus
precem petamus subnixi alterius alleluia

Tathei tota famosi per tellura
Abgoro misi Iesu cum epistola alleluia

25 Simonis dicti suapte Cannanei
stolam qui tinxit agni dei sanguine alleluia

Sorte præelecti Madiani meritis
siti locemur cælorum in editis alleluia

Marci excelsi mandata iustitiæ
30 annuntiantis Christum Alaxandriæ alleluia

Medici ueri Lucæ euangelizæ
agnum sequentis uirginali honore alleluia

Patrici patris obsecremus merita
ut deo digna perpetremus opera alleluia [f. 4.

35 Sancti Zefani primi atque martiris
pro inimicis rogantis cum suspiris alleluia

F] 24 abagro 26 sangine 27 prelecti 28 celorum
30 Alexandriæ 33 Patricii 35 Stephani martyris

Glossae T] 21 Iacobi] .i. Alphe Iacobi cominus] .i. cind[iud] fair frisinn Iacob toisech cominus] .i. Christo 22 subnixi] .i. dedenchu tanic co Crist quam predictus *ocus* sund ro·gabtha in Hierusalem 23 Tathei] .i. cultor cordis interpretatur.[1] idem et Iudas frater Iacobi Alphei tellura] .i. tarsna huillib talmannaib ar sen tra feb no·scríbenn et sic scribitur recte per tellura .i. rura 24 Abgoro] .i. datiuus epistola] .i. Beatus es ; nescimus qua morte mortuus est *et in sinistr. marg.* errat hic Cummain, quia Tatheus portauit epistolam ad Abgarum ; sed Annanias cursor ac seruus Abgari portauit et reportauit ; et ipse Tatheus postea predicauit ei fidem .i. Abgaro, ut historia æclesiastica narrat 25 Simonis] .i. oboediens interpretatur[2] suapte] in sua regione uel sua ciuitate *ocus* sill*ab* *for*tormaig hic, -pte Cannanei] .i. stelus interpretatur[3]; et a Channa uico dictus est (ubi) Christus aquam in uinum conuertit 26 tinxit] .i. carnem suam in passionem Christi tinxit 27 Sorte] .i. in locum Iude Madiani] .i. donum Dei uel iudicium Dei interpretatur[4] 28 siti] .i. positi locemur] .i. co·n·ortinóltar editis] .i. in templis .i. in secretis .i. in excelsis uel in celis 29 Marci] Marcus excelsus interpretatur[5]; subaudi petamus opem. 30 annuntiantis] .i. predicantis Alaxandriae] .i. aduerbium 31 Lucae] .i. ipse consurgens interpretatur[6] 32 uirginali] .i. quia uirgo fuit. hic Sirus natione 33 patris] .i. nostri 35 Zefani] .i. norma Ebreice, coronatus Grece.[7] qui fuit primus martir noui testamenti post Christum 36 rogantis] .i. dicentis, Domine Iesu ne statuas illis hoc in peccatum[8]

[1] Hieron. *de nom. Hebr.* p. 91.
[2] *Ibid.* p. 103.
[3] Hieron. *Comm. in Mt.* p. 57
[4] Hieron. *de nom. Hebr.* p. 102.
[5] *Ibid.*
[6] *Ibid.* p. 108.
[7] *Ibid.* p. 104 ; cf. Isid. *Etym.* vii. 11.
[8] Acts vii. 60

T] Horum sanctorum bina septim ualida
fiant pro nobis scutata suffragia alleluia

Quibus ignita demonum iacula
40 posunt extingi ut per propugnacula alleluia

Inuitiata quo feramus pectora
regi regnanti ab æuo in sæcula alleluia

Gloria patri atque unigenito
simul regnanti spiritu cum agio alleluia

45 Nimis honorati sunt amici tui deus
nimis confortatus est principatus eorum[1] alleluia
Celebra Iuda festa Christi gaudia apostolorum

1 Exaudi nos deus per merita apostolorum optima
ut deleantur pessima nostra peccata plurima
Per merita et orationes intercessionesque
sancti Petri et Pauli et Patricii et ceterorum
5 apostolorum ac martirum omnium
sanctorum propitietur nobis dominus

F] 37 octo *pro* septim 40 possunt 42 secula
47 *om.* Iuda . . . . apostolorum *om. vv.* 3–6

Glossae T] 37 septim] .i. xiiii in dá apstal déc .i. Paulus et Stefanus quamuis non sit apostolus, *ocus* co na bad hé Cummaine doberad Marcum et Lucam híc ; no masu hé dorat, is .uiii. ualida as maith and 40 per propugnacula] .i. amal bid tre ermúru ; *no* tre cath-cliatha 41 quo] co 42 ab æuo] .i. a principio 44 cum agio] .i. cum sancto qui agius Grece sanctus Latine dicitur ut agiographa .i. sancta scriptura 45 honorati] .i. ab omnibus amici] amicus dictus est quasi animi æquus, qui æqualis nobis uoluntate coniungitur 46 confortatus] .i. bonis operibus eorum] .i. apostulorum

[NOTA.]

T] fol. 4 *in sup. marg.*
. . . magna . . et spatiosa domus est atrium quod addantur ei iii porticus extrinsecus.[2] in hoc diuersitas x apost*olorum* et Petri est, illi fugiunt quanquam procul tamen sequitur saluatorem et ideo soli principatui eligitur. Amen, dico uobis, quæcunque alligaueritis super terram erunt ligata et in celo et rl.[3] Augustinus. hic ostenditur quod non potestas alligandi et soluendi datur Petro, sed peritia usquequo sciat quis alligandus et soluendus sit. Tribunal eo quod ibi (gradibus) conscendunt tribus.[4]

[1] Ps. cxxxviii. 17. [2] Hrab. Maur. *De Universo* xiv. 20. [3] Mt. xvi. 19
[4] Cf. Hrab. Maur. *De Universo* xiv. 21.

[Praefatio in Hymnum S. Mugintii.]

T] Parce domine. Múgint fecit hunc hymnum hi Futerna. Causa .i. Finnen Maige Bile exit do foglaim co Mugint, *ocus* Riócc *ocus* Talmach et ceteri alii secum. Drust rex Bretan tunc et habuit filiam .i. Drusticc nomen eius, et dedit eam 5 legendo co Mugint. Et amauit illa Riócc, et dixit Finniano: tribuam tibi omnes libros quos habet Mugint scribendum si Riócc dedisses mihi in matrimonium. Et misit Finnén Talmach ad se illa nocte in formam Riócc ; et cognouit eam, et inde conceptus ac natus est Lonán Treote. Sed Drusticc 10 estimauit quod Riócc eam cognouit, et dixit quod Riócc pater esset filii ; sed falsum est, quia Riócc uirgo fuit. Iratus est Mugint tunc et misit quendam puerum in templum, et dixit ei : si quis prius in hác nocte ueniat ad te in templum, percute eum secure. Ideo dixit qui[a] prius Finnianus pergebat ad 15 templum. Sed tamen illa nocte domino instigante ipse Mugint prius ecclesiæ peruenit ; et percussit eum puer, profeta dicente : "conuertetur dolor eius in caput eius, et in uerticem ipsius iniquitas eius descendet."[1] Et tunc dixit Mugint 'parce,' quia putauit inimicos populum populari ; no comad 20 aire dogneth in immu(n-sa), ar na tarta a chin *for* in popul. Uel Ambrosius fecit, dia mbái i n̄galur. Uel Dauid fecit, ut alii dicunt, sed non uerum ; *acht* is huad tucad, 'díc angelo tuo percutienti' usque 'populo tuo.'

F] 1 Mugeint 2 finnén exiit 3 *om.* ceteri 4 *om.* .i. Drustric 5 *om.* illa 6 *om.* quos habet Mugint 7 in matrimonium uel in coniugium 8 *om.* illa . . . . Riócc 9 et *pro* ac *om.* est 9 Distric 10 *om.* estimauit . . . . et ba Riócc pater eius *pro* quod Riócc pater esset filii 11 *om.* iratus . . . . et 12 Mugint *pro* quendam ad *pro* in 13 primus *pro* prius *om.* in templum 14 ad te *pro* secure primus pergebat Finnianus antea *pro* prius . . . . templum 15 *om.* domino instigante 16 æclesiæ 16–18 *om.* profeta . . . . . descendet 19 *om.* Mugint 20 in n-immun-sa 21 mboi 22 is úad 23 *om.* percutienti 23 *add in fin* co tanic *tra* buadir mor dó fo deoid *con*id ed tarfás dó námait ic inret in phopuil co ndeochaid im-muinigin in choimded do sóerad in phopuil ar a namtiu, *con*id and-sin dorone 'parce domine.' *no* dno commad aire dogneth in n-immun-s[a] ut diximus ar na tarta a chin-som for in popul.

[1] Ps. vii. 17.

[HYMNUS S. MUGINTII.]

T] PArce domine parce populo tuo[1] quem redemisti Christe sanguine tuo et non in æternum irasceris nobis.
/Deprecamur te domine in omni misericordia [fol. 4b.
5 tua ut auferatur furor tuus et ira tua a ciuitate ista et de domu sancta tua.[2] Quoniam peccauimus peccauimus tibi domine et tu iratus es nobis et non est qui effugiat manum tuam.[3] Sed supplicemus ut ueniat super nos misericordia tua domine qui in
10 Ninuén pepercisti inuocantes dominum. Exclamemus ut respicias populum tuum conculcatum et dolentem et protegas templum sanctum tuum ne ab impiis contaminetur et miserearis nimis afflictæ ciuitati tuæ. Exclamemus omnes ad dominum dicentes,
15 Peccauimus tibi domine peccauimus, patientiam habe in nobis et erue nos a malis quæ quotidie crescunt super nos. Dimitte domine peccata populi tui secundum multitudinem misericordiæ tuæ.
Propitius fuisti patribus nostris propitius esto nobis et
20 implebitur gloria tua in uniuersa tua. Recordare[4] domine, dic angelo tuo percutienti populum tuum, sufficit. Contene manum tuam, et cesset interfectio quæ grassatur in populo ut non perdas omnem animam uiuentem.

F] 2 irascaris 8 et *pro* ut 12 *om.* et *ante* protegas 13 ciuitatis 16 cotidie 19 sicut propitius fuisti *pro* propitius fuisti 20 impleatur uniuersa terra 22 contine 23 grasatur et *pro* ut

Glossae T] 10 Ninuén] .i. Ninué ciuitas magna fuit iteneris trium dierum, quæ egit penitentiam in prædicatione Ionæ profetæ et sic liberata est. *et in sinistr. marg.* Ninuen pulcra interpretatur[5] (iucun)dum significat; alii ex nomine Níní Beli filii Ninum urbem condiderunt magnam quam Ebrei Nínuén appellant.

[1] Ioel ii. 17. [2] cf. Dan. ix. 16. [3] Tobit xiii. 2.
[4] 2 Reg. xxiv. 16, 21 [5] Hieron. *de nom. Hebr.* p. 14.

T] Exurge domine adiuua nos et redime nos propter nomen tuum

1 Parce domine peccantibus
ignosce penitentibus
miserere nobis te rogantibus
saluator omnium Christe
5 respice in nos Iesu et miserere. Amen.

F] 26 *add. in finem* Parce domine
3 *om.* nobis 5 *om.* in *om.* amen

[NOTA.]

T] fol. 4b *in sup. marg.*

. . . . inspiratione abiit . . . . die secus Augustinum, qui uult . . in omni . . . quod amat et ira possitus corde cum Christo habitet . . processit caput eius sic Christianus . . . præuidit cor eius quomodo in . . . . itura sunt quo . . . . sic et caro si . . . . . itura est quo nunc . . hominis eamus ergo . . . . de qua . . . . . totum mundum erit aliud. . . .

[PRAEFATIO IN HYMNUM S. COLMANI.]

T] Sén De. Colmán *mac* hui Chluasaig, fer legind Corcaige, is e dorigne in n-immun-sa di-a sóerad ar in m̄buidechair ro·bóe ir-remis *mac* n-Oeda Sláne. Ar roptar imda doine i nHerinn in tan-sein, *ocus* rob e a n-immed con na roichtis acht 5 trí nói immaire do cech fir i nHerinn .i. a nói do móin, *ocus* a nói do min, *ocus* a nói do chaill; co ro·throiscset maithe fer n-Erenn im *meic* n-Óida Sláne *ocus* im Fechine Fabair *ocus* im (Ailer)án *ocus* im Manchan Leith *ocus* im sochaide archena, im huatigud na ndoine, ar dodechaid *ter*cca bíd ann ar a 10 n-immed; conid aire-sein tuccad in buidechair *for*ru, conid de atbathatar meicc Æda Sláne isin blia*dain*-sin, *ocus* na sruithe ro·ráidsem, et alii multi. Dicunt alii combad Cholman dogneth uile; at*ber*at fairenn aile na dernai acht da rann de nammá, *ocus* in scol di-a dénaim (o-sin) immach .i. 15 leth-rann /cech fir dib. I Corcaig dorigned, i n-amseir [fol. 5. da m*acc* Æda Sláne .i. Blaithmac *ocus* Diarmait. Is e *immorro* tuccait a dénma: teidm mór do·ratad *for* firu Herinn .i. in Bude Connaill, co ro·sirestar Herenn hule, *ocus* co na farcaib acht cech tres dune i nHerinn i mbethaid; *ocus* conid di-a 20 n-anacul co n-a scoil doróne ar in teidm-sen Colman in n-immun-sa. *Ocus* is ann do·rola do-som a denam, in tan ro·thinscanastar ascnam co araile inse mara Herenn amaig, *for* teched in tedma-sa, combetis .ix. tonna eturru *ocus* tír, ar ní tic teidm tarais innunn, ut ferunt periti; co ro·iarfaig araile 25 don scoil Cholman 'cia sen i tarla doib dul *for* set,' conid ann-sein atrubairt Colmán, 'cia sén on tra,' ol seissom, 'acht sén Dé?' Ar iss-ed ro·thrialsat-som, dul *for* insib mara immach, *for* teched res[in] n̄galur.

F] Sén De. Colman *mac* ui Chluasaig fer legind Corcaige, dorone in n-immun-sa *ocus* a scol immalle fris; *ocus* commad leth-rand cech fir foe-sin. *No* is a oenur doróne in n-immun. Is he im*morro* a loc, otha in n-inse co Corcaig corice in n-inse di-a ndechatar 5 for teched in tedma. I n-amsir im*morro* da *mac* Æda Slane dorónad .i. Blathm*ac* *ocus* Diarmait. Is he im*morro* tucait a denma: teidm mor do·ratat *for* firu Érend .i. in Buide *Con*daill *co* ro·indrestar Hérind uile, *ocus co na* farcaib *acht* cech thres duine i nHerind uile i mbethaid; *ocus conid* de atbathatar m*eic* Æda Slane *ocus* atbath 10 Fechéne Fobair, et alii multi clerici et reges in eodem anno perierunt. *Ocus conid* di-a n-ánacul *co n-a* scoil doróne ar in teidm-sin Colman in n-imunsa, *ocus* is and dorala do-som a denom, in tan ro·tinscanastar ascnam co araile indse mara co mbetis .ix. tonna etarru *ocus* tir, ar ni thic teidm dar noi tonna, ut ferunt periti. Co ro·iarfaig araile do'n 15 scoil do Colman, cia sen i tarla doib dul *for* set? *Con*id and atrubairt Colman, cia sén *tra*, ol se-seom, acht sén Dé.

[Hymnus S. Colmani Mic Ui Cluasaigh.]

T] SÉn Dé do·n·fe *for*don·te,
for a oessam dún in-nocht,
m*acc* Maire ro·n·feladar
cia tiasam cain-temadar.

It*ir* foss no utmaille,
ruire nime fri cech tress,
it*ir* suide no ṡessam,
iss-ed attach adessam.

5 Itge Abeil meic Adaim,
ro·n·soerat ar dian-galar,
Heli, Enoc, di-ar cobair,
secip leth fon ṁbith fogair.

Noe *ocus* Abraham,
immu·n·tisat ar tedmaim,
Isac in macc adamra,
nacha·n·tairle adamna.

Ailme athair tri cethrur
10 ro·n·sóerat a n-ernaigthi
ocus Ioseph a n-uas(er),
co rig n-il-ainglech n-uasal.

Snaidsi·um Moisi deg-tuisech
Iesu, Aaron macc Amra,
ro·n·snaid tria rubrum maire,
Dauid in gilla dána.

Iob cosna fochaidib
fáthi Fiadat ro·n·ansct
sech na nemi ro·n·snada,
la secht m*a*ccu Mocaba.

F] 1 ·té ·felathar 2 oesam thisam 3 eter fos et*er* essam 4 ruri tres 5 Abéil Ele 6 bith 8 immo·n·tesat thed-maim ·tarle 9 anóser 11 Moysi degh-thóisech dria mare 12 Iessu 13 fochadib neme ·snade 14. ·ainset Mochaba

Glossae TF] 1 don·fe] .i. ro·n·fuca leis T do·n·fuca leis cip e leth tiasam F fordonte] forund de .i. tí forn (*for*nn F) TF ronfeladar] .i. ro·n·fialadar F + do·rata a fial torund (fial torond F) di-ar ditin TF 2 oessam] *for* a oessitin T oesitin F innocht] .i. in nocte tribulationis T a nocte, dictum est, quia in nocte ambulauerant ut . . . quidam, *no* in tempore tribulationis et ain . . . . . tis furri-side F cia] .i. cepé leth tíasam T .i. secip e leth F cain] .i. alaind T temadar] .i. *co ro*·emdar sinn di-ar di*tin* .i. doné ar ndi*tin* T .i. don fem(adar), do·n·dithne tar a doen . . . .i. ditin*us* F 3 foss] .i. cid fossidecht T cid i fosidech F utmaille] cid *for* imtecht TF 4 ruire] .i. rori TF fri] .i. contra TF ades·am] .i. atchimit TF 5 itge] .i. guidmit TFmg Abeil] .i. luctus[1] TFmg Adaim] .i. terrenus uel terrigena uel terra rubra interpretatur[2] TFmg 6 dian-galar] .i. ar in galar ndian TF + .i. ar in mbude Connaill T + .i. . . . ar in . buide F fogair] .i. fograiges .i. doné tomathium T .i. fogur res . . F 7 Noe] noe consolatio interpretatur, quia per ipsum mundus consolatus est in reparatione hominum[3] Tmg Fmg Abraham] .i. pater excelsus interpretatur[4] TFmg Isac] .i. risus interpretatur[5] TF adamra] .i. quia per miraculum datus est TF immuntisat] .i. tísat immund T adamna] .i. adamní .i. gorta .i. quia per Adam (illum F) uenit dolor TFmg 9 athair] i. Iacob TFmg + subplantator interpretatur[6] Fmg tri cethrur] .i. xii. patriarchæ T tri cethrar fer F Ioseph] .i. augmentum interpretatur[7] T anuas(er)] anuasal .i. fer T anuasal fer F 10 il-ainglech] .i. quia multos angelos tenet TF 11 snaidsium] .i. ro·n·snade sund (sind F) TF Moisi] .i. aquaticus interpretatur quia de Nilo flumine (*om* F) sumptus est[8] TFmg ro·n·snaid] .i. populum Israel TF 12 Iesu] .i. m*a*c Nún TFmg + Iesu Ebreice sed . . . . Fmg Aaron] .i. mons fortitudinis interpretatur[9] TF Dauid] .i. fortis manus interpretatur[10] TF 13 Iob] .i. dolens interpretatur[11] TF 14 Fiadat] .i. fiada .i. fo dia .i. dia maith T .i. fiada .i. fia .i. dia da *ocus* fo .i. maith F

[1] Hieron. *de nom. Hebr.* p. 4. [2] *Ibid.* p. 5. [3] Cf. *Ibid.* p. 96. [4] *Ibid.* p. 5. [5] *Ibid.* p. 12. [6] *Ibid.* p. 12. [7] *Ibid.* p. 12. [8] *Ibid.* p. 21. [9] *Ibid.* p. 18. [10] *Ibid.* p. 53. [11] *Ibid.* p. 88.

T] Eoin baptaist adsluinnem, rop ditiu dún, rop snadud,
Iesu co n[-a] apstalaib rop di-ar cobair fri gábud.

Maire Ioseph do·n·ringrat et spiritus Stefani,
as cach ing do·n·*for*slaice taithmet anma Ignati.

Cech martir, cech dithrubach, cech noeb ro·bai hi ngenmnai,
20 rop sciath dún di-ar n-imdegail rop saiget huan fri demnai.

Regem regum rogamus in nostris sermonibus
anacht Noe a luchtlach diluui temporibus

Melchisedech rex Salem incerto de semine
/ro·n·soerat a airnigthe ab omni formidine. [fol. 5b.

F] 15 Iohain babtaist 16 Isu co n-a 17 do·ringrat oc*us pro* et Stephani 18 dor·*for*slaigset Ignatii 19 cach cach dibtrobach ro·boi .i. genmna 20 rob uain demna 22 luctluct diluuii 24 ernaigthe

Glossae TF] 15 Eoin] .i. in quo gratia interpretatur[1] T Iohan .i. Iohannes, in Deo gratia, uel Iohannes, dei gratia Fmg baptaist] .i. quia Christum baptizauit (babtizauit F) TF + uel quia primus homines babtisauit F adsluinnen] .i. asluindmeit ar cardes fris in hác laude T 16 apstalaib] apostolus Grece, missus interpretatur Latine TF rop] .i. tisat (tisad F) di-ar cobair TF 17 Maire] .i. stilla uel stella maris interpretatur[2] TmgF Ioseph] .i. aite Iesu TF do·n·ringrat] .i. ro·n·tograt di-ar n-anacul T .i. ro·n·tograt *no* ro·n·anmniget F spiritus] .i. anima uel gratia eius T Stefani] .i. coronatus interpretatur TF 18 do·n·*for*slaice] .i. ro·n·fuaslaice T .i. do·n·fuaslaige F taithmet] .i. foraithmet TF Ignati] .i. Ignatius episcopus secundus post Petrum in Antiochia . . . . . primus et passus sub Traiano imperatore. Ignatius . . . . a leonibus et aliis bestiis . . . . T . . . . successor Petri in . . . . Ignatius sicut ad . . . . dendi præsentes . . . . ites ad fidem per suas . . . . discipulos multos. Traianus .i. rex Romanorum et totius mundi legato secum ad sede causam sibi fidei prædicandæ ducentes missit ei prædicandi ad se fidem trahenti , . . . regem uelle eum dare bestiis et se . . . dicere . . uenisse . . . . . sed ille negauit . . . . dicerent . . . dicens quid si . . . . . . frangitur . . . . quia ego . . . . . fidentibus . . . . . . et inde ductus est ad regem . . . . . successor eius in Roma fuit . . . . . . uita Petri . . . . fuerunt Fmg 19 martir] .i. pro deo TF + .i. testis interpretatur F dithrubach] .i. pro deo TF + beos F noeb] .i. pro deo T 21 nostris] .i. in Scotica linga uel huius ymni T 22 anacht] .i. in rí ro·anacht TF luchtlach] .i. a lucht locha *no* a lucht dub .i. Noe cum suis tribus filiis et .iiii. uxores eorum T .i. al-lucht locha *no* a lucht luath . . . . dub *no* a l(ucht) Fmg 23 Melchisedech] .i. rex iustitiæ interpretatur[3] T rex Salem] Hieronymus : aiunt Ebrei hunc esse Sem filium Noe, et supputantes annos uitæ ipsius .cccc. ostendunt eum usque ad Isac uixise.[4] Alii hunc esse quendam Cannaneum et ignotum cuius Ebrei genelogiam ignorant. Secundum autem Augustinum et Origenem, non homo fuit sed angelus domini : homo sine patre et sine matre et sine genelogia esse non potest[5] T . . . . is i cetfaid na n-Ebraide commad he . . . . . . genealogia . . . angelus . . Fmg Salem] Hieronymus : Salem non, ut Iosepus et nostrorum omnes arbitrantur, idem est et Hierusalem, sed oppidum iuxta Scithopolim quod appellatur Salem, et dicitur uenisse Iacob in Salem ciuitatem regionis Sichem quæ est in terra Chanaan[6] Tmg .i. fuit Salem nomen ciuitatis F . . . . . . iss-i *immorro* cetfaid na n-Ebraide conid i-sund *ocus* Hierusalem : iss-i *immorro* cetfaid . . . . srotha Iordanen, *ocus* innti ro·boi Melcisedek Fmg

[1] Hieron. *de nom. Hebr.* p. 91. [2] *Ibid.* p. 92. [3] *Ibid.* p. 14. [4] Cf. Hieron. *Quæstt. Hebr. in Gen.* xiv. 18. [5] Cf. Aug. *Quæstt. in Heptat.* i. 74. [6] Hieron. *Epist.* 73 ad Euangelum.

T] Soter soeras Loth di thein, qui per sæcula habetur,
ut nos omnes precamur liberare dignetur.

Abram de Ur na Galdai, snaidsi·unn ruri ro·n·snada,
soers·um soeras in popul limpa fontis i nGaba.

Ruri anacht tri maccu a surnn tened co ruadi,
30 ro·nn·ain amal ro·anacht D*aui*d de manu Gólai.

Flaithem nime locharnaig ar·don·roigse di-ar trógi
nat leic suum profetam ulli leonum ori.

F] 25 secula 27 Abraam Calda snaidsi·um 28 sóerais limpha 29 surnd cor-rodi 31 flathem lócharnaig ar·dond·rósgset 32 nad prophetam

Glossae TF] 25 Soter] .i. Ebreice Iesus T^mg + Grece . . saluator Latine T^mgF + interpretatur F soeras] .i. ro·soerastar TF Loth] .i. declinans interpretatur.[1] Loth m*ac* Aran m*ic* Thara frater Sarra (Sarrai F) TF 27 Abram] .i. pater excelsus interpretatur,[2] Abba enim pater dicitur, ram excelsus; Abraham pater multarum interpretatur, et subaudi gentium T a celis hic F . . . . . . et subaudi . . . . F^mg Ur] in Ebreo habetur in Ur Chethisim .i. in igne Caldeorum. Tradunt autem Ebrei ex hac occasione istiusmodi fabulam, quod Abraham in ignem misus est quia ignem adorare noluerit quem Caldei colunt, et dei auxilio liberatus, de idulatrie igne profugerit; quod in sequentibus scribitur egressum esse Tharan cum sobole sua de regione Caldeorum, pro quo in Ebreo habetur 'de incendio Caldeorum,' et misus est Aram adhuc ante conspectum patris sui Thara in igne Caldeorum quod uidelicet ignem nollens adorare igne consumptus est. Loquitur autem dominus postea ad Abram dicens, Ego sum qui eduxi te de igne Caldeorum[3] T^mg Galdai] na Calda .i. Caldei dicti quasi cassi .i. o Cased mac Nachor m*ic* Thara .i. a filio fratris Abraham, de Ur . . . . . Abraham apud illos F^mg snaidsi·um] ro·n·snade sind F 28 soersum] ro·soera sinn T ro·soerad sind F limpa] othoin T ablatiuus TF Gaba] .i. isin gábud i rabatar sine aqua quando uenit ex Egipto T .i. isin gabud ir-rabatar isin dithrub super aqua, in tan tanic in popul a hEgept; *no*, commad Gaba ainm ind lui: ir-rabatar tunc sine aqua; no, in tan ro·boi Samuél mac Elcanna i toisigecht in popuil atberar so: Filistina tancatar cucu for sluagud co tangatar m*eic* Israel isna loccaib as Gaba *ocus* Masfad, et unde hic i nGabai, *ocus* ro·throiscsetar m*eic* Israel andsen, *ocus* do·rat Samuel us*ce* illustrationis tarsiu, et unde dicitur limpha, *ocus* ro·memaid re Samuel *ocus* re maccaib Israel for Filistinaib F^mg 29 ruri] .i. ro-rí T anacht] .i. ro·angestar T tri maccu] in anno primo regni Nabcodonosor regis Babiloniæ uenit in Hierusalem et inuasit eam; in anno uero tertio Iochim regis Iuda dixit Daniel et tres pueri in Babilonem ducti sunt et alii multi secum; et ait rex præposito iunachorum, Arphanas nomine, ut doceret alios pueros de filiis Israel et de semine regio et de filiis tirannorum pueros decuros, ut ministrarent ei post peritiam Caldeæ lingæ. Tri m*eic* F^mg .i. Sedrac, Misac, Abdinago (Abdenago F) TF haec sunt Caldca F nomina eorum TF apud Caldeos T Annanias, Azarias, Misael TF autem Ebreica F nomina eorum TF apud Ebreos; et in igne misi sunt quia noluerunt adorare formam Nabcodonostor T 31 flaithem] .i. flaith éim (ém F) TF locharnaig] .i. solusta T solustai F ar·don·roigse] .i. ar·ro·airchise TF 32 profetam] .i. Danielem, qui bis in Babilonia traditus est leonibus et fuit cum eis in lacu leonum per ebdomadam plenam sine cibo T

[1] Hieron. *de nom. Hebr.* p. 13. [2] *Ibid.* p. 5.
[3] Hieron. *Quæstt. Hebr. in Gen.* xi. 28.

T] Amal foedes in aingel   tarslaic Petrum a slabreid,
do·r·oit*er* dún di-ar *for*tacht,   rop reid remunn cech n-amreid.

35 Di-ar Fiadat ro·n·tolomar   nostro opere digno,
ro·bem occa i mbi-bethaid   in paradisi regno.

Amal soeras Ionas faith   a brú míl moir, monar ṅgle,
snaidsi·unn deg-ri tomtach trén,   sén Dé do·n·fe *for·don·te.*

Ro-fir, a Fiada, ro-fir,   ro·erthar in guidi-se,
40 ro·bet maccan flatha dé   hi timchuairt na scule-se

Ro-fir, a Fiada, rop fír,   risam huili sith ind ríg
sech ro·ísed, ro·issam,   hi flaith nime cot·ríssam.

Robbem cen es hil-lethu,   la haiṅgliu i mbith-bethu

F] 33 faides in n-aiṅgel   34 dorroiter fortact remoind   36 robbem occai i mbeth-bethaid   37 monor gle   38 snaidsi·um deg-rig tomthach Dé dōn ſte   39 fiado a·firthar F ra·firthar F* -seo   40 scuili-seo   41 fiado rofir uile   42 roisad roisam in *pro* hi ·risam   43 robem æs il-letha haiṅgliu

Glossae TF] 33 foedes] .i. præteriti temporis F Herodes Agripa occidit Iacobum filium Zebedei et tradidit Petrum iiii. quaternionibus in carcerem ad custodiendum, et liberauit eum dominus per angelum suum T Herodes tetrarcha m*a*c Herodis m*ei*c Antipatris m*ei*c Herodis Ascolonitæ, is lais ro·marbad Iohan Babtaist, *ocus* ro·ches Crist *ocus* ro·laad Petir i carcair, ocus is e sede forathmentar hic F^{mg} tarslaic] .i. ro·tuaslaic F   34 do·r·oiter] .i. a deo TF   35 fiadat] .i. dar dia maith TF di-ar fiadait ondi as deus F   ro·n·tolomar] .i. ro·tholtnagem T ro·tholtnaigem F   37 Ionas] .i. dölens siue columba interpretatur, filius Amathi et (hic est F) uiduæ quem suscitauit Helias (Eleas F) quando (apud quam F) hospitauit TF^{mg} apud eam T in tempore famis F^{mg} fugiens Achab regem TF^{mg} in tempore famis T Israel[1] F^{mg} 38 snaidsium] .i. ro·n·snaide sind F   tomtach] .i. tomaithmech TF   39 a Fiada] i. a de maith T a deg de F   ro·erthar] .i. ro·erniter T ro·ernithar F   40 maccan] .i. angeli, *no*, F^{mg} + meicc (maccain F) becca atbalat fochetor (focetoir F) in sanctitate (*om.* F) post baptismum TF^{mg} 41 sith] .i. celum TF   43 Leth-rand so, *ocus* is ed araili in lethrand aili oc cai . . di-a toracht . . atir . . . de'n galur, masu leth-rann cech ai dib doronsat anuas; no is e Cholman im*morro* a oenur dorigne in immun . . . foracaib in leth-rann so ar ro-eccom . . . . dia mo chet . . . . . ecomlanaiged . . a molad-som T^{mg} Leth-rand so, ocus ni . . a leth-rand aile and, *ocus* is ed . . . le in fer di-a torach ade . . atbath do'n tedmaim (maso) leth-rand cech fir do·ronsat anuasana; maso Colman *immorro* a oenur dorigne in n-immun-sa, is airi foracaib in leth-rann-sa gen leth-rand ele .i. ar no·eccomlanaig-seom mo munt*er*-sa ecomlanaiget·sa a molad-som F^{mg} 43 hil-lethu] .i. hi farsinge T .i. leu, ut quidam dixit, mo mathair *ocus* m'athair | cein ro·batar 'n-a bethu || bendacht for ed ro·dos·fuc | ro·bo bec mo . . . lethu F^{mg}

[1] Cf. Hieron. *Praef. in Ionam*, pp. 388, 9.

T] Reraig faithi cen dibad, aiṅgil apstail, ard fegad,
45 tairset li-ar n-athar nemda ria sluag ṅdemna di-ar senad.
Sen dé.

B*en*dacht for érlam Patraic con-nóebaib Herenn imme,
bennacht forsin cathraig-se *ocus* for cach fil indi.

Benṅacht for érlam Brig*it* co n-ogaib Herenn impe,
50 tabraid huile cain f*or*gall, b*en*dacht f*or* ordan Brigte.

Bendacht for Colum Cille con-noebaib Alban alla,
f*or* anmain Adamnan ain ro·la cain forsna clanna.

/For fóesam. ríg na ndúla comairche nacha·n·bera, [fol. 6.
in spirut nóeb ro·n·brócna, C*rist* ro·n·soera, ro·n·sena.
55 Sen dé.

1 Orent pro nobis sancti illi in celis, quorum memoriam facimus in terris, ut deleantur delicta nostra per inuocationem sancti nominis tui Iesu, et miserere qui regnas in sæcula sæculorum. Amen.

F] 44 fodi 45 n-athair nemna sénad 46 *om.* 47 co noebaib Herend uile 48 bendacht inde 49 b*en*dacht Brigte Herend 50 uile bennacht 51 co noebaib 52 Adamnain 53 foisam commairche 55 S.D.

Glossae TF] 44 reraig] .i. ro-ríg *no* rérig (ro-reig F) TF + .i. segul foda a segul F + qui fuerunt ante diluuium TF dibad] .i. in poena TF fegad] .i. is ard in (*om.* T) fegad angelorum et apostolorum TF 46 sen dé] huc usque cecinit Colman T 47 bendacht] Dermait nati Germain comarba P*atraic*, is e ro·tuill na cethri rannu-sa ; hanmand P*atraic ocus* Brigtæ tantum fuerunt *ocus* Mugron comarba Colum Cille fecit dorigne in n·immun-sa sis .i. na da rann dedencha F^{mg} érlam] .i. ér-ellam .i. adbul-ellam fri TF^{mg} + denaim ferta T + denmus firt F^{mg} + *ocus* mirbaile TF^{mg} Patraic] .i. for in érlam as Patraic TF 48 indi] .i. inte T 51 Colum] .i. collum ar a diutecht dictus est T Cille] .i. quia frequenter ueniebat (at Daru) . . . . . . nchill .i. (a) Teliag Dubglaisse, quia a . . . . . ad campum (pro ciuitate ueniet l . . . . . ere et dicebant) . . expectem . . . . . (cil)le inde dictus (est)T Crim'hand a ainm baiste, ic Telaig Dub-glase *immorro*, ro·lég a salmu do sacurt na cille, *ocus* ticed som com-meṅic cosin mag i fail na cille . . . . F^{mg} 51 Alban] .i. fri muir anair T 52 Adamnain] .i. Adomnan m*a*c Loran m*ei*c Linne : Ronat ainm a mathar F^{mg} cain] cethri prim-chana na Herend .i. cain Pat*raic ocus* Darí *ocus* Adomnan *ocus* Domnaig. Cain Pat*raic immorro*, cen chleirciu do marbad ; cain Darí, cen bú do gait ; [cain] Adomnán cen . . do marbad ; [cain] Domnaig, cen [dul] ar imtecht F^{mg} clanna] .i. forsna mnaib ; no, super gentes F 53 fóesam] .i. for foesitin F

[NOTAE.]

T] fol. 5 *in sup. marg.* . . . . . . alleluia psalmus . . . alleluia . . . alleluia pater alleluia filius alleluia spiritus sanctus desideras

T] fol. 5b *in sup. marg.*

. . . . . simus, nam si illa . . . pericula ut sum . . . entis interius est. Salomon : Fortis est ut mors dilectio,[1] quia uidelicet sicut mors corpus interimit, sic amorem corporalium rerum æternæ uitæ caritas occidit.[2]

et a manu sæc. xvi

In nomine patris et filii cum spiritui sancto.

Iesus Christus qui supra Mariam sedebat et Petrus ante illum stabat, dic mihi Petre quare tristis es . . . nunc . . . meos dolores . . per .u.ii . . . . per Christum apostolorum ut non . . . . . . amulum q. i. . . . non opere . . . locos . . . isti

[1] Cant. viii. 6.

[2] Greg. *Hom. in Euang.* i. 11.

[PRAEFATIO IN HYMNUM S. CUCHUIMNEI.]

T] Cantemus in omni die: Cu-chuimne fecit hunc ymnum do molad Maire óge; i n-aimsir im*morro* Loingsig meicc Óengusa *ocus* Adamnan factus est; incertum est uero in quo loco eum fecit. Is e fochunn a denma, di-a soerad ar in
5 droch-bethaid ir-rabai, quia coniugem habuit et in mala uita cum illa fuit; no commad do rethigud remi aneich nad roacht leis di-a legund dogneth in molad-sa do Maire. Ut Adamnanus dixit:

Cu-chuimne
10 ro·lég suthe co drumne;
al-leth aile arata
ro·leic ar a chaillecha.

Cu-chuimne dixit:

Cu-chuimne
15 ro·lég *suthe* co [druimne];
a*l-leth aile* arata
legfaid, leicfid caillecha.
no, al-leth n-aile araid cúi
legfaid huile, corop súi.

20 Tre rithim da*na* fecit, *ocus* xiiii. coibtill ann, ocus da líne in cech coib*til*, *ocus* xii. sill*aba* cech líne.
Maria stilla maris interpretatur; et significat æclesiam inuentam in amaritudine sæculi.

F] dorónai in n-immun-sa ar *pro* fecit . . . . do 2 amsir *om.* immorro 3 Oeng*us*sa Adomnan doróne *pro* factus est *om.* est 4 is he in fochund *pro* is e . . . a denma 4 šóerad 5 i rabi 6 comad do rédigud 8 Adomnan 9 Cu-chumne 10 šuithe 10 druimne 11 armatha *pro* arata 12 ro·threic *pro* ro·leic challecha 14 Cuchumne 15 šuithe druimne 16 armatha *pro* arata 17 légfaid callecha 18 alleth aile aridcui 19 lég uile 20 dorónad he *pro* fecit cethri coptil déac and *pro* xiiii . . . . ann 21 da líne cecha cobtil cóic sillaba dec in. 22, 23 *om.*

[Hymnus S. Cuchuimnei in Laudem S. Mariae.]

T] CAntemus in omni die concinentes uarie
conclamantes deo dignum ymnum sanctæ Mariæ

Bis per chorum hinc et inde collaudemus Mariam
ut uox pulset omnem aurem per laudem uicariam

5 Maria de tribu Iudæ summi mater domini
oportunam dedit curam egrotanti homini

Gabriel aduexit uerbum sinu prius paterno
quod conceptum et susceptum in utero materno

Hæc est summa hæc est sancta uirgo uenerabilis
10 quæ ex fide non recessit sed exstetit stabilis

Huic matri nec inuenta ante nec post similis
nec de prole fuit plane humanæ originis

Per mulierem et lignum mundus prius periit
per mulieris uirtutem ad salutem rediit.

15 Maria mater miranda patrem suum edidit
per quem aqua late lotus totus mundus credidit

Hæc concepit margaretam non sunt uana somnia
pro qua sani Christiani uendunt sua omnia

FPKR] *tit.* himnus sanctae Mariæ R 1 concinnantes FKR concinantes P uariæ K uariae R 3 corum P collaudamus FP conlaudamus K conlaudemus R 4 *om.* ut R pulsat KR 5 Iuda FPKR summa PR 7 patris *pro* prius P paternae R 8 maternæ R 9 haec R *bis* 10 haec *pro* quae ex R a *pro* ex PK extitit F extetit R 11 matre R inuentum R 12 flore *pro* prole R planæ F plana R 15, 16 *om.* P 15 aedidit R 16 lata KR lota R 17 hec PR concæpit K margaritam P margareta R 18 per quam P sane F

Glossae T] 1 cantemus] .i. fideles uarie] .i. inter duos choros 7 uerbum] .i. aununtiationem uerbi .i. Aue Maria plena gratia[1] 8 conceptum] .i. diuina operante potentia credentis uiscera fecundantur 13 lignum] .i. præuaricationis 15 patrem] .i. omnium creator de creatura sua procreatur. fons uitæ de riuulo suo oritur. Uitis uera de uirgul'u suo nascitur et in ligno mortali arbor uitæ inseritur et porta . in se uirtus ab infirmis portatur 17 margaretam] .i. Christum

[1] Lc i. 28

T] Tonicam per totum textam Christi mater fecerat
20 /quæ peracta Christi morte sorte statim steterat [f. 6b.

Induamus arma lucis loricam et galiam
ut simus deo perfecti suscepti per Mariam

Amen amen adiuramus merita puerperæ
ut non possit flamma piræ nos diræ decepere

25 Christi nomen inuocemus angelis sub testibus
ut fruamur et scripamur litteris celestibus.
Cantemus

1 Sanctæ Mariæ meritum
imploramus dignissimum
ut meriamur solium
habitare altissimum

FPKR] 19 tunicam K totam P textum KF textam F* Christo K 21 induamur R luricam PKR uicariae *pro* et galiam R galeam FPK 23 adoramus K adoremus R 23–25 *om.* merita . . . . . . inuocemus R 24 pyræ K dire P decerpere FP 25 inuocamus PK 26 framur T fruamur T* in fruamur R scribamus r F scribamur PKR caelestibus R cælestibus K 27 *om.* cantemus PK cantemus in omni die R
1–4 *om.* KR 1 Sancte Mariae P 3 mereamur FP

Glossae T] 19 tonicam] cóirt*us* hinair imlibair totum] .i. corpus textam] .i. cen úaim and et*ir* 20 sorte] .i. sine partitione 21 loricam] lorica dicta eo quod loris caret 23 amen] .i. uere uel fideliter puerperæ] .i. puerum pariens in ætate pueri id est in decimo uel in xi 24 piræ] .i. in nabriad gránna 26 litteris] .i. in memoria dei.

[Nota.]

T] fol. 6b *in sup. marg.*

declinatio est . . . . uirtute . . manus appellata est a cursu, equus ab æquitate, cursus panis . . . quod . . . ore rict . . carens, pilax pede segax . . . mustella panis pascens nimis canis canendo nimis

[Praefatio in Hymnum S. Hilarii.]

T] Ymnum dicat. Hilarius eipiscopus et princeps ciuitatis
quæ dicitur Pictauis fecit hunc ymnum Christo, in monte
Gargani, iar tomailt na prainne illic i tegdais ind latraind.
Ocus iar n-atlugud buide do Dia ro·thinsat in meic bethaid
5 post, co narbat mó quam infantes, amal tárfas sein do ṡacurt
boi occo. Tanic aingel *ocus* asbert friu, "nisi penitentiam
egeritis, in infernum ibitis." Egerunt ergo penitentiam, et dedit
deus indulgentiam eis per istam laudem: sic nobis conuenit
canere post prandium.
10 Aliter, locus .i. specus in pectore montis Iouis inter Alpes in
qua philophi ante fuerunt. Tempus Ualentiani et Ualentis.
Persona Hilarius. Causa .i. angelus postulauit quando
uenit ad Susannam urbem cum tricentis uiris .i. c. de clericis
et cc. de laicis. Unus uero de clericis mortuus est pro frigore
15 hiemis, et Hilarius orauit pro suo monacho. Illa autem nocte
angelus dixit ad eum, "debet te scrutari scripturas et ymnum
facere deo." Ille ergo fecit iuxta imperium angeli et mortuum
suscitauit per gratiam dei.
Metrum troiachum tetrámetrum est; hic recipit spondeum
20 omnibus locis praeter tertium locum et tro*ch*ia omnibus locis;
in quo aliquando tertio loco prioris uersiculi spondeum
reperies, ut "factor celi et terræ factor," et "uerbis purgat
lepræ morbum." Currit autem alternis uersibus, ita ut prior
uersus habeat pedes .iiii. posterior uero .iii. et sillabam.[1]
25 Ymnus Grece, laus interpretatur Latine; uel ymnus memoria

F] Locus huius artis spelonca in pectore montis Iouis in qua
ante philosophi fuerunt. Tempus noui testamenti, uel post
Neronem. Persona Hilarius Pictauiensis. Causa postulatio .i.
angelus postulauit ab Hilario. Uel Hilarius hunc ymnum fecit
5 ueniens ad Sannam urbem cum ccc. uiris .i. c. de clericis et cc. de
laicis, et mortuus est unus de clericis pro frigore hiemis. Et ille
orauit ad dominum pro monacho suo. Illa autem nocte facta est
uox ad eum dicens, debet te scrutari scripturam et ymnum facere
deo; ille uero fecit et mortuum suscitauit. Isidorus. Ymnos
10 primum Dauid profeta in laudem dei composuisse ac cecinisse manifestum.[2]
Metrum trochiacum tetrametrum, quod a poetis Grecis et
Latinis frequentissime ponitur, recipit trocheum et locis omnibus
spondeum præter tertium, currit alternis uersiculis, ita ut prior habeat

[1] Cf. Baeda *de arte metrica* c. 23.
[2] Cf. Isid. *De Off.* I. vi. 1.

T] dicitur, sicut in psalterio Greco "ymnos testmon," hoc est memor fuit nostri ; *ocus* is do molad Dé in t[s]ainriud as dír ymnus ; *ocus* is *for* binnius canair, ut Augustinus dicit, isna Déccadib.[1] Ymnos primum Dauid profeta in laudem Dei
30 compossuisse manifestum est.[2]

F] pedes iiii. posterior habeat pedes .iii. et sillabam. Exemplum
15 huius totus ille ymnus pulcherrimus cuius initium hoc est, "Ymnum dicat turba fratrum, ymnum cantus personet." In quo aliquando loco prioris uersiculi spondeum reperies, ut "factor celi et terrae," et "uerbum purgat lepræ morbum."[3]

[Hymnus S. Hilarii in Laudem Christi.]

T] YMnum dicat turba fratrum ymnum cantus personet
Christo regi concinentes laudem demus debitam

Tu dei de corde uerbum tu uia tu ueritas
Iesse uirga tu uocaris te leonem legimus

5 Dextra patris mons et agnus angularis tu lapis
sponsus idem él columba flamma pastor ianua

FACGH] *tit.* Ymnum sancti Hilari de Christo A Ymnum super euangelium Christi et oratio sancti Hieronimi et Paulini C Ymnus sancti Hilarii episçopi Pictauensis H *car. tit.* FG

1 personat C 2 Christum H rege G regem H concinantes G concinnentes A concinnantes CA* laudes G debita G 3–5 *def.* A 3 uerbo G 6 uel *pro* el ACGH columna C

Glossae T] 1 ymnum] .i. laudem fratrum] .i. in Christo cantus] .i. nominatiuus 2 concinentes] .i. a uerbo concino .i. a comchanam demus] uel laudes demus debitas 3 de corde] .i. de secreto diuinitatis uerbum] .i. filius uia] ut dicitur, Ego sum uia et ueritas et uita et iterum, Nemo uenit ad patrem nisi per me[4] 4 Iesse] .i. genitiuus uirga] ut dicitur, Exeat uirga de radice Iesse[5] leonem] ut dicitur, Uicit leo de tribu Iuda[6] 5 dextra] .i. uita eterna *et in marg.* dextera dei dicitur quia sicut facit aliquis omnia quæ uult per dexteram, sic deus pater omnia fecit per Christum. Ideo columba dicitur propter simplicitatem suam ; flamma ut dicitur, Deus meus flamma deuorans et ignis consumens[7] mons] ut dicitur, Erit in nouissimis diebus præparatus mons[8] agnus] .i. Ecce agnus dei, ecce qui tollit peccatum mundi[9] lapis] .i. lapidem quem reproba(uerunt)[10] 6 sponsus] .i. sicut sponsus procedens de thalamo suo[11] él] .i. deus columba] ut dicitur, Sponsa mea columba mea[12] pastor] .i. Ego sum pastor bonus,[13] et iterum, Ego sum ianua, per me si quis intrauerit salua(bitur)[14]

[1] Cf. Aug. *Enarr. in Ps.* lxxii. 1. [2] Cf. Isid. *De. Off.* I. vi. 1. [3] Cf. Baeda *de arte metrica* c. 23. [4] Jn. xiv. 6. [5] Isa. xi. 1. [6] Apoc. v. 5. [7] Hebr. xii. 29. [8] Isa. ii. 2. [9] Jn. i. 29. [10] Ps. cxvii. 22. [11] Ps. xviii. 6. [12] Cant. v. 2. [13] Jn x. 14. [14] Jn. x. 9.

T] In profetis inueniris nostro natus sæculo
ante sæcula tui fuisti factor primi sæculi

Factor cæli et terræ factor congregator tu maris
10 omniumque tu creator quæ pater nasci iubet

Uirginis receptus membris Gabrielis nuntio
crescit albus prole sancta nos monemur credere

Rem nouam nec ante uisam uirginem puerperam
tunc magi stellam secuti primi adorant paruulum

15 Offerentes tus et aurum digna regi munera
mox Erodii nuntiatum inuidens potentiæ

FACGH] 7 prophetis FCH inueneris C inuenimus G nostrum natum saeculum G saeculo A 8 secula FGH saecula C saecla AC* tu FCA seculi F saeculi AGH 9 celi F caeli AGH *om.* et ACH 10 *eras.* H quae A omniaque G creasti *pro* creator G 11 Gabrihelis A Gabriheli C Gabrihele G Gabriele H nuncius G 12 aluus FACGH 13–16 *def.* A 13 uissam F 14 paruolum G 15 offerunt ei C* thus F *om.* et C* regis G muneræ C 16 Herodi FG Herode C Herodes H nuntiatum est C inuidus H potentia F potentiam C

Glossae T] 7 nostro] .i. in nouo testamento 8 sæcula] .i. ante omnia sæcula fuisti] i. per temetipsum qui es sine initio et sine fine primi] .i. mundi creatio in principio, secundum sæculum quando reformabitur in fine sæculi; aliter, primum sæculum creatio Adæ in principio mundi, secundum sæculum reformatio hominis per Christum 10 omnium] .i. elimentorum, ut dicit Iohannes, Omnia per ipsum facta sunt[1] iubet] .i. Fiat lux et facta est lux[2] 11 Gabrielis] .i. Aue Maria gratia plena, ecce concipies et paries filium et uocabis nomen eius Iesum[3] 12 albus] .i. Mariæ 13 puerperam] .i. puerum prius parens, uel in ætate pueri parens Christum .i. in x° uel in xii° anno 14 magi] .i. quasi magis gnari qui philosophantur in omni re ut est, Ecce magi ab oriente uenerunt Hierosolymam[4] primi] *in sup. marg.* (primi .i. na hirgde, uel primi ex gentibus hi fuerunt) quia prius ante eos adorauerunt eum pastores (ante xiii . . . . . iuxta turrim) Gadder. Melcho eorum senior qui aurum deo regi obtulit; secundus Caspar iuuenis qui tus deo obtulit; tertius Pati(farsat qui) mirram homini obtulit; unde quidam dixit

Melchar tidnachtaid ind oir;
Caspar tucc in tus dimoir;
Patifarsat tuc in mir maith;
conastarat dond rig-laith.

Gregorius: Auro sapientia designatur; ture autem quod deo incenditur uirtus orationis exprimitur; per mirram carnis nostræ mortificatio figuratur. Nos itaque nato domino offeramus aurum, ut hunc ubique regnare fateamur; offeramus tus, ut credamus quod is qui in tempore apparuit deus ante tempora extetit; offeramus mirram, ut eum quem credimus in sua diuinitate impasibilem, credamus etiam in nostra fuisse mortali carne[5] paruulum] *in sinistr. marg.* pulcherrime munerum sacramenta Iuuencus prespiter uno uersiculo comprehendit

tus, aurum, mirram, regique, hominique, deoque
dona ferunt.[6]

15 offerentes] .i. ar a chumbri na tucc mirram, *no* ni thalla and in uersu, uel quia postea dicetur 16 nuntiatum] .i. opus nascendi inuidens] .i. Herodes potentiæ] .i. Christi.

[1] Jn. i. 3. [2] Gen. i. 3 [3] Lc. i. 28, 31. [4] Mt. ii. 1.
[5] Greg. *Hom. in Euang.* i. 10. [6] Iuuencus *Hist. euang.* i. 285.

T] Tum iubet paruos necari turbam fecit martirum
fertur infans oculendus Nili flumen quo fluit.

Qui refertur post Erodem nutriendus Nazareth
20 multa paruus multa adultus signa fecit celitus

Quæ latent et quæ leguntur coram multis testibus
prædicans celeste regnum dicta factis approbat

Debiles facit uigere cecos luce illuminat
uerbis purgat lepræ morbum mortuos resuscitat

25 Uinum quod deerat idris motari aquam iubet
nuptiis mero retentis propinnando poculo

Pane quino pisce bino quinque pascit milia
et fefert fragmenta cenæ ter caternis coruibus

FACGH] 17 necare H turba G martyrum FCH 18 occulendus FAC*H Nilo G quod fluis G 19 reuertur C Herodem FAC Natzareth C 20 dultus G caelitus AH cælitus C celidus G 22 cæleste A caeleste C adprobat A adprobatum C 23 fecit AH figere C firmos G cæcos A inluminat AC inluminans G 24 uerbo G morbos C*H resuscetat G 25 erat *pro* deerat C hidris F ydris C ydriis C* hydriis GH motuari F mutare C*H motare CG 26 nuptis AC nuptiis C* merore tentis C retinctis H propinando FH propinandum C* prouinato G populo *pro* poculo ACGH 27, 28 *def.* A 27 panes quinos pisces binos G pauit G 28 refert FH reffert C refertur G fragmentae G quaternis FCH quatternis G corbibus FC*H corbibis C coffinos G

Glossae T] 17 iubet] .i. Herodes paruos] *cest* cia lín na *m*acraide ro·ches sund la Heróid? ni an*sa* duo milia .c.xl.ut Gregorius manifestat in Sacramentario 18 fertur] .i. ducitur; quatuor annis fuit Christus in Egipto fugiens Herodem. Eliopolis, .i. solis ciuitas, nomen ciuitatis in qua Christus in Egipto habitauit; uel eleos, sol; polis, ciuitas, interpretatur: ubi ut aiunt in die aduentus illius in urbem omnia idulæ eius comminuta sunt. Affrodius uero nomen principis illius qui Christum et parentes eius benigne (sus)cepit 19 refertur] .i. b*er*ar post] .i. post mortem Herodis 20 paruus] .i. paruulus adultus] ar ro·*for*bair celitus] .i. per uirtutem celestem 21 quæ latent] .i. inna hi na*ch* fessa quæ leguntur] .i. na hi ro·fessa testibus] .i. apostolorum et discipulorum 22 dicta] *in sinistr. marg.* dicta factis .i. uiuificat mortuos, illuminat cecos 23 debiles] .i. quasi dolore habiles *et in marg.* hæc sunt signa prædicta 24 mortuos] *in marg.* Tres tantum homines Christus suscitauit .i. Lazarum, et filiam Iari principis sina(goge, atque filium uiduæ); hi tres (homines signi)ficant peccata hominum: filia principis suscitata in cubi(culo significat peccatum cordis); filius uiduæ suscitatus in ostio ciuitatis significat peccatum uerbi prolatum foris; Lazarus suscitatus de sepulchro significat peccatum actionis cum (morte).[1] 25 idris] .i. ar na uisci-lestraib motari] .i. a sua natura in uinum 26 retentis] .i. hominibus propinnando] .i. anb(ad f)odailte. . . in uair-sin poculo] .i. fit poculum . . . culum lestar 27 pane] No·bith bínus et quinus secundum ueteres. Nunc autem bini et quini, ut Priscianus dicit[2] pascit] .i. Christus milia] .i. uirorum, exceptis mulieribus et paruulis 28 coruibus] curuus, crom; uel coruus, fiach; uel corbibus, quod est hic.

[1] Cf. Greg. *Moral.* iv. 52. [2] Prisc. *De figuris numerorum* c. vi.

T] Turba ex omni discumbente iugem laudem pertuſit
30 duodecim uiros probauit per quos uita discitur

Ex quis unus inuenitur Christi Iudas traditor
instruuntur misi ab Anna proditoris osculo

Innocens captus tenetur nec repugnans ducitur
sistitur falsis grassatur offerendus Pontio

35 Discutit obiecta præses nullum cremen inuenit
sed cum turba Iudeorum pro salute Cesaris

Dicerent Christum necandum turbis sanctus traditur
impiis uerbis grassatur sputa flagra sustinet

/Scandere crucem iubetur innocens pro noxiis [fo. 7b.
40 morte carnis quam gerebat mortem uicit omnium

FACGH] 29 hec omnis G discumbenti C discumbentis G iuge H 30 adprobauit G 31 quibus ACGH Iuda AC Iudas A*Iuda Christo G traditur ACG traditor C* 32 instruntur A instruentur A* missi C*GH Anne per proditoris osculum G 34 grasatur FAH offerentes A Poncio G 35, 36 *om.* A *sed cum nota omissionis* 35 abiecta C præsis G crimen FC*GH 36 clamat *pro* cum G turbæ F turbe C*H Iudaeorum C Cessaris G 37 negandum ACH negatum G 38 impis C impiis C* grasatur FAH grauatur G spota G 39 ascendere G noxis AC noxiis C* 40 morte morte A morte A* moritur morte G ierebat G uincit C

Glossae T] 29 discumbente} .i. am*us* o miasaiged ind ule buden; unde discus diriuatur .i. mias pertulit] .i. Christus 30 duodecim] *in marg.* lege dodecim sine .u. in scandendo uiros] .i. apostolos probauit] .i. elegit uita] .i. futura 31 quis] .i. apostolis Iudas] .i. ut Christus dixit, Unus uestrum me traditurus est[1] . . 32 instruuntur] .i. ab Iudeis et sacerdotibus misi] .i. latrones *et in sinistr. marg.* misi .i. ó Chaiphas *immorro* ro·faided-som, quia ille sacerdos fuit illius anni; sed causa metri dicit 'ab Anna;' et in libris historiarum refertur quod .iiii. fuise principes inter Annam et Caifam, sed filia Annas coniunx fuit Caifas osculo] ut Iudas dixit, Quemcunque osculatus fuero ipse est[2]; uel osculum pacis et amoris et mortis est 33 innocens] .i. Christus tenetur] .i. airgaibthair 34 sistitur] .i. ducitur falsis] .i. uerbis uel conuiciis Pontio] .i. præsidi regis mundi 35 obiecta] .i. na tacrai dorata *for* Cri*st* inuenit] .i. in Christo, ut dicitur, Innocens ego sum a sa(nguine) iusti huius[3] 36 Cesaris] Ar ba tocrad do-side nomen regis *for* nech aile *acht* fair a oenur . . . regem esse dicebat. Cessar dictus a cesso m(atris) utero 37 turbis] .i. Iudeorum traditur] .i. Christus 38 sputa] .i. na saile flagra] .i. na sraigle 39 crucem] *in sinistr. marg.* Quare noluit dominus alia morte mori nisi morte crucis, quia crux magnum misterium habet. Si enim crux in terra proiicitur per .iiii. eius cornua .iiii. partes mundi demonstrat. In hoc uoluit dominus demonstrare quod non uenit unam partem mundi redimere sed totum humanum genus. Psalmista dicente, A solis ortu et occasu et ab aquilone et mari, dicant qui redempti sunt a domino quos redemit.[4] Et si crux sursum sustollitur simul demonstrat celestia et terrestria. *et in dextr. marg.* Quatuor ligna fuerunt in cruce Christi, cedir a cos *ocus* cupris a tenga *ocus* gius in geind doratad trethe *ocus* bethe in clar in ro·scribad in titul iubetur] .i. a Iudeis, ut dicitur, Crucifigatur, crucifigatur[5] pro noxiis] .i. pro hominibus 40 gerebat] .i. portabat omnium] .i. hominum

[1] Mt. xxvi. 21. [2] Mt. xxvi. 48. [3] Mt. xxvii. 24. [4] Ps. cvi. 2, 3. [5] Mt. xxvii. 23.

T] Tum deum clamore magno patrem pendens inuocat
mors secuta membra Christi laxat stricta uincula

Uela templi scisa pandunt nox obscurat sæculum
excitantur de sepulcris dudum clausa corpora

45 Affuit Ioseph beatus corpus mirra perlitum
lintheo rudi ligatum cum dolore condidit

Milites seruare corpus Annas princeps præcepit
ut uideret si probaret Christus quod spoponderet

Angelum dei trementes ueste amictum candida
50 quo candore claritatis uellus uicit sericum

Demouit saxum sepulcro surgens Christus intiger
hæc uidit Iudea mentax hæc negat cum uiderit

Feminæ primum monentur saluatorem uiuere
quas salutat ipse mestas complet tristes gaudio

FACGH] 41 Dum domini *pro* tum deum G 43 uelum G scissum est G scissa FCH pendunt A pendens C pendit G obscura G saeculum AG 44 sepulchris FACGH tudum G *supra v.* 45 H *habet* regna Christus uictor ingens uastat infernalium 45, 46 *om.* G 45 adfuit AC myrræ C myrra H 46 linteo AH rude C 47 Anna AH Arua C *om.* princeps F præcipit FC praecipit A 48 uiderit C probarit C spoponderat FAH sposponderat C 49 angeli C timentis G amicti C*amicta CH 50 qua C qui H uelud C siricum AG 51 demouet H sepulchro FACH sepulcri G surgit GH integer C*G intoger H 52 haec AGH *bis* mendax FACGH negauit G uiderat F uideret A 53 monentem C 54 *def.* A qua C ipsi C conplet C conplens G tristis C

Glossae T] 41 clamore] .i. quando dixit, Heli, heli[1]; et, In manus tuas domine commendo[2] 42 stricta] .i. nerui corporis Christi 43 uela] .i. ut dicitur, Ecce uelum templi scisum est in duas partes[3] nox] .i. tenebræ factæ sunt super uniuersam terram a sexta hora usque ad nonam horam[4] 44 excitantur] ut dicitur, Multa corpora sanctorum resurrexerunt post resurrectionem suam et apparuerunt multis in Hierusalem[5] 45 affuit] .i. uenit diues ab Arimathia, nomine Ioseph[6] 46 rudi] .i. nouo condidit] .i. sepeliuit 47 milites] .i. Romanorum Annas] .i. pro Caifa hic iterum Annas dicitur 48 spoponderet] .i. tertia die resurgere et dicit iterum, Soluite templum hoc et in triduo resuscitabo illud[7] 50 uellus] *in sinistr. marg.* uellus sericum .i. in cnái sericda .i. cenele étaig maith sein; sunt apud Ethiopiam et Indos quidam in arboribus uermes qui pompices appellantur, qui araneæ more tenuissima fila neunt, et unde sericum uestimentum efficitur[8] sericum] .i. seres .i. nomen gentis a quo et sericum uestimentum 51 demouit] .i. angelus remouit intiger] .i. corpore et anima 52 hæc] .i. mira opera resurrectionis hæc] .i. eadem opera 53 feminæ] .i. Maria Magdalena et Maria Iacobi et Iosetis et Salamona monitæ sunt circa resurrectionem Christi manifestam 54 salutat] .i. benedicat angelus uel Christus mestas] .i. tristes mulieres gaudio] .i. resurrectionis Christi

[1] Mt. xxvii. 46. [2] Lc. xxiii. 46. [3] Mt. xxvii. 51. [4] Mt. xxvii. 45.
[5] Mt. xxvii. 52, 53. [6] Mt. xxvii. 57. [7] Jn. ii. 19. [8] Cf. Isid. *Etym.* xix. 27.

T] Seque a mortuis paterna suscitatum dextera
tertia die redise nuntiat apostolis

Mox uidetur a beatis quos probauit fratribus
quod redisset ambigentes intret ianuis clausis

Dat docens præcepta legis dat diuinum spiritum
60 spiritum dei perfectum trinitatis uinculum

Precepit totum per orbem babtizari credulos
nomen patris inuocantes confitentes filium

Mistica fide reuelat tinctos sancto spiritu
fonte tinctos innouatos filios factos dei

65 Ante lucem turba fratrum concinnemus gloriam
qua docemur nos futuri sempiterna sæcula

/Galli cantus galli plausus proximum sentit diem [fo. 8.
nos cantantes et præcantes quæ futura credimus

Maiestatemque immensam concinemus iugiter
70 ante lucem nuntiemus Christum regem sæculo

FACGH] 55 et suos [?] *post* seque G 56 tercia G rediisse F redisset C redisse GH nuntians CG 57 audetur C 58 quos O redisse H ambigentem C* intrat FACGH 59 praecepta A precepta H 60 sanctum *pro* spiritum C 61 præcipit FA præcepit CGH toto G orbe G baptizari A babtizare C baptizare GH 62 confidentes G 63 mystica C misticam G fidem G tincto C iunctos G 64 fonte cunctis innouatis filiis factis dei G 65 *om.* lucem C concinemus F 66 *def.* A quia docemus G futura C futuros GH sempiterno seculo GH 67 sentet A sencio G 68 canentes AGH praecantes quae A 69 inmensam ACG concinnemus AC uniter A 70 nuntiamus FC nunciemus G Christo H *om.* regem G regi H saeculo A seculi G saecula H

Glossae T] 55 paterna] .i. uirtute patris 56 redise] .i. ad uitam nuntiat] .i. Christus per mulieres 57 probauit] .i. elegit uel bonis operibus, id est, spe et fide et caritate fratribus] .i. apostolis 58 redisset] .i. resurrexisset ambigentes] .i. dubitantes, .i. Tomas et ceteri de resurrectione Christi 59 docens] .i. Christus dat] .i. dorat rath in spirta nóeb *for*aib dia min-chasc, quamuis plenius dedit in pentecostem 60 uinculum] .i. na ro·thoimnide combad deda *no* cetharda *acht* treada semper, eo quod patrem et filium coniungit; uel uinculum, quod homines ad deum coniungit 61 precepit] .i. Ite, docete omnes gentes babtizantes eos in nomine patris et filii et spiritus sancti[1] 63 reuelat] .i. innouat tinctos] .i. babtistatos 64 fonte] .i. babtismi innouatos] .i. gratia spiritus sancti 65 lucem] .i. diei turba] .i. uocatiuus fratrum] .i. in Christo 66 docemur] cumtach gnéthigi do chestaig fil híc, ut Priscianus dicit[2] futuri] uel [futur]os sempiterna] .i. apud deum 67 cantus] sicut canit gallus ante lucem, sic decet nos cantare ante lucem matudini temporis; uel, ante diem iudicii. *et in sinistr. marg.* galli plausus galli cantus. gallus .i. gall a candore. gallus .i. cailech .i. a galea capitis dictus est. Iob dicit, Quis dedit gallo scientiam etc.[3] 68 futura] .i. præmia celestia 69 maiestatem] .i. dei

[1] Mt. xxviii 19. [2] Prisc. *Inst.* viii. 25. [3] Iob. xxxviii. 36.

T] Ante lucem decantantes Christo regi domino
et qui in illum recte credunt regnaturi cum eo

Gloria patri ingenito gloria unigenito
simul cum sancto spiritu in sempiterna sæcula

1 Te decet ymnus deus in Sion
et tibi reddetur uotum in Hierusalem[1]

Canticis spiritualibus dilectati ymnos Christe consonantes
canimus tibi quibus tua domine maiestas possit placari oblata
5 dco laudis hostia spiritali per te Christe Iesu saluator

Unitas in trinitate
tc deprecor domine
ut me semper trahas totum
tibi uotum uouere

FACGH] 71 nuntiemus *pro* decantantes AH nunciemus G Christum regem AG saeculo *pro* domino A dominum G 72 *om.* et AGH *om.* recte G rectæ A recti CH Christo illo *pro* illum G illo H deo *pro* eo F 73, 74 *om.* G 73 genitori *pro* ingenito H 74 una *pro* simul FH *om.* simul C saecula A + amen H + seculorum C
1–9 *om.* ACGH 2 Ierusalem F 3 Christe Iesu F 5 spirituali F 5 + m[undi] q[ui] F 6–9 *om.* F

Glossae T] 71 decantantes] .i. laudem 72 regnaturi] .i. sunt cum eo] .i. cum Christo 73 gloria] .i. sit *et in sinistr. marg.* F . . . . iam laudes offerimus ut nos domine adiuuet. amen. gloria] .i. sit unigenito] .i. filio
1 Sion] et non in thethralibus 2 Hierusalem] quia ibi habitas

[NOTA.]

T] fol. 8 *in sup. marg.*

Tunc saluator cum pro se et Petro dari iubet, pro omnibus soluisse uidetur; qui sicut omnes in saluatore erant causa magistri, ita et post saluatorem in Petro omnes contenentur; ipsum enim post se reliquit pastorem. Denique dicit illi, Ecce Satanata expostulauit ut nos uentilet uelut triticum, ego autem rogaui pro te, (ne) deficiat fides tua, et tu conuersus confirma fratres tuos.[2] Manifestum est in Petro omnes contineri, rogans enim pro Petro pro omnibus rogasse. Cognoscitur enim semper in prepossito populus aut corripitur aut laudatur.[3]

[1] Ps lxiv. 2 [2] Lc. xxii. 31, 32. [3] Pseudo-Aug. *Questt. ex uet. et nou. test.* lxxv.

[PRAEFATIO IN HYMNUM S. COLMANI MAC MURCHON.]

T] In trinitate spes mea. Tri meicc Murchon do Chonnachtaib doronsat in molad-sa do Míchel: Colman a sinser *ocus* epscop side *ocus* sacairt in dias aile. Causa .i. di-a n-ailithre dochotar co tanic anbthinc mor dóib *for* muir Icht,
5 co ndeochotar inn alaile insi. *ocus* co tanic gorta mór doib; conid di-a soerad ar in gorta-sein doronsat in molad-sa. *No* is do ṡóerad inse Ródain ar demnaib, ar ro·bóe araile epscop tarmthechtach in . . . remc-sein, *ocus* hi Frañcaib ata. Et postea ad Hiberniam uenerunt. Incertum est autem
10 in quo tempore factus est. Tre rithim da*na* doronad *ocus* xi. caiptell dæc ann *ocus* da líni in cech caibtiull *ocus* sé sill*aba* dæc cechai. Is fo í is rithim do reir in 'ómine' do bit[h] ann.

F] In trinitate spes mea et reliqua. Meicc Murchon do Chonnachtaib doronsat in n-immun-sa do Michel ar a soerad de tempestate mara Icht; *no* ar a soerad de fame in insola maris Tirreni. Commad he da*no* Colman a óenur dogneth, ar rop he a sinnser he
5 *ocus* da*no* epscop he-side *ocus* sacairt in dias aile; uel inter se fecerunt. In quo tempore uero factus est incertum est. Tria rithim da*no* doronad *ocus* óen captel dec and *ocus* da lini in cech caiptiul *ocus* coic sillaba dec cecha coiptil. Is fo e dno is rithim do reir ind 'omine' do bith and.

[HYMNUS S. COLMANI IN LAUDEM S. MICHAELIS.]

T] IN trinitate spes mea fixa non in omine
et archangelum deprecor Michaelem nomine

Ut sit obuius ac misus mihi deo doctore
hora exitus de uita ista atque corpore

5 Ne me ducat in amarum minister inergiæ
ipse princeps tenebrarum atque pes superbiæ

Adiutorium succurrat Michaelis et archangeli
ad me hora qua gaudebunt iusti atque angeli

Illum rogo ne demittat mihi truces species
10 inimici sed deducat ubi regni requies

/Adiuuet me sanctus Michel diebus ac noctibus [f. 8b.
ut me ponat in bonorum sanctorum consortibus

Sanctus Michel intercedat adiutor probabilis
pro me quia sum peccator actu atque fragilis

15 Sanctus Michel me defendat semper suis uiribus
anima egrediente cum sanctorum milibus

FR] *tit.* himnus sancti Michael R 1 unitas in trinitate &c R homine FR 2 sed *pro* et R 3 missus R 5 animarum *pro* in amarum R energiæ F inergiae R 6 superbiae R 7 *om.* et FR 9 dimittat R 11 adiuuat R 11, 13, 15 Michæl F Michael R 14 sum quia R *om.* actu R

Glossae T] 1 trinitate] .i. trinitas .i. quasi trina unitas fixa] est uel erit in] ideo dixit "non in omine," quia aliquis monachus audiuit uocem auis sur . . . ad aspectum maris et dixit "bonum omen," et tunc Colman dixit "In trinitate." omine] omen .i. cel; abominor .i. scaraim ſrisin cél ar a adétchi 2 archangelum] angeli .i. nuntii; archangeli .i. summi nuntii interpretantur: Hieronymus. Michaelem] Michael qui præest Iudeis uel qui sicut deus interpretatur,[1] eo quod in fine seculi aduersus eum qui se aduersus deum erexerit mittendus 3 doctore] .i. de 5 amarum] .i. locum uel in infernum inergiæ] .i. iniquæ operationis sed melius transfigurationis ut Paulus dicit quod transfigurat se in angelum lucis[2] 6 ipse princeps] .i. diabulus ut apostolus dicit[3] 7 adiutorium] .i. deprecor succurrat] .i. ueniat cito 8 iusti] .i. animæ sanctorum 9 illum] .i. Michaelem truces] .i. grandai 10 ubi] est requies] .i. siue in celo siue in terra

[1] Hieron. *De nom. Hebr.* p. 118. [2] 2 Cor. xi. 14. [3] Cf. Col. i. 13.

T] Sanctus Gabriel sanctus Raphiel atque omnes angeli
intercedant pro me semper simul et archangeli

Æterna possint præstare regis regni aulia
20 ut possedeam cum Christo paradisi gaudia

Gloria sit semper deo patri atque filio
simul cum spiritu sancto in uno consilio

Adiuuet nos archangelus
sanctus Michel dignissimus
quem recipere animas
mittat deus altissimus

FR] 17 Gabrihel R Raphael R 19 Aeternae R possunt FR prestare FR auria R 20 possideam F 22 sancto spiritu R + amen R
1 adiuuat R 2 Michæl F Michael R 4 mittet F

Glossae T] 17 Gabriel] .i. fortitudo dei interpretatur[1] Raphiel] .i. medicina dei interpretatur, eo quod medicinauit Tobiam de cecitate 19 possint] .i. angeli et archangeli aulia] .i. regia domus
1 archangelus] .i. summus nuntius interpretatur 2 Michel] .i. qui sicut deus interpretatur

[NOTA.]

T] fol. 8b *in sup. marg.*

. . . unquam in ueritate se poterit excussare. Potest aliquis dicere, Non possum (ieiun)are et non possum uigilare; nunquid potest dicere, Non possum amare? (Non possum res) meas totas pauperibus dare et in monasterio deo seruire. Numquid (potest) dicere, Non possum diligere? Si dixeris quia non possis a uino uel a carnibus abstinere, credimus; si autem dixeris quia non possis in te peccantibus indulgere omni modo non credimus; quia nulla nobis remanet excussatio. Non de cellario sed de corde istam elimosynam iubemur implere, diligere inimicos uestros. Non dixit inimicos proximi uel æclesiæ. Intus in corde uestro est ubi redire iubemur dicente profeta, Redite præuaricatores ad cor uestrum.[2] Non enim in lonquincis regionibus inuenitur quod dominus petit; intus ad cor nostrum mittit.[3]

[1] Hieron. *De nom. Hebr.* p. 95. [2] Isa. xlvi. 8. [3] Pseudo-Aug. *Serm.* cclxxiii.

[PRAEFATIO IN HYMNUM S. OENGUSII MEIC TIPRAITE.]

T] Martine. Óengus macc Tipraite, sacart Cluana Fota Baitan Aba, is é doronai hunc ymnum. I Cluain Fota factus est. Causa autem Adamnan bói *for* cuairt cell Coluim Cille i n-Herenn, co roacht co Uisnech Mide, co ro·gared dó
5 cech fer graid *for*sa raba liud isin tír; co ruacht in t-*er*úacra c' Oengus in aidche fele Martain, et timuit ualde ut fecit hunc ymnum in honorem Martini di-a soerad. Uenit *tra* Óengus dochum dala arrabarach *ocus* a immun erlam leis; *ocus* tarfas do Adamnan Martan *for* a laim deis Óeng*us*sa,
10 *ocus* atracht *tra* Adamnan reme, et honorificauit eum cum osculo, et omnes mirabantur causam honoris, et dixit Adamnan ut uidit Martinum secum, conid ar Martan do bith immalle fris dorat honor do. Ro·soerad *tra* amlaid-sein Óengus; et ostendit ymnum suum, et laudauit Adamnan
15 ymnum, et dixit gnúis airmitiu *for* intí gebas ic·dul dochum dala *no* airechta oc*us* comad dítiu ar cech ṅgalar, oc*us* nem ar a gabail fo lige fo eirge.
Tre rithim da*na* dorónad; sé caibdill ann, *ocus* da line cech caibdill; imrecra da*na* ann, et non equalem numerum silla-
20 barum singulæ liniæ seruant.

F] 1 Fata Boetan 4 Hérind ro·gaired 5 for a rabi 6 co hÓengus feile Martan 7 tanic *pro* uenit 8 *om.* dala ymmun 10 atraracht 12 quod *pro* ut 13 honóir 14 Oengus amlaid-sein et ostendit Oengus 15 ermitiu 16 *om.* *ocus* . . . . eirge 18 tria coibtil and cecha 19 coiptil and 20 singulæ quæque

[Hymnus S. Oengusii in Laudem S. Martini.]

T] MArtine te deprecor pro me rogaris patrem
Christum ac spiritum sanctum habentem Mariam matrem

Martinus mirus more ore laudauit deum
puro corde cantauit atque amauit eum

5 Electus dei uiui signa sibi salutis
donauit deus pacis magnæ atque uirtutis

Uerbum dei locutus secutus in mandatis
uirtutibus impletis mortuis resuscitatis

/Sanans homines lepra cura duplice mira [fol. 9
10 magnitudine mala egretudine dira

Deum dominum nostrum passum pro nobis mire
uoluntarie propter nos deprecare Martine.
Martine

Sanctus Martinus adhuc catacominus hac me ueste contexit[1]
dicit dominus omnipotens.

Per merita Martini
sancti atque dignissimi
5 nos precamur
ut mereamur
regnum dei uiui altissimi.
Amen.

F] 4 d *pro* eum 8 suscitatis 11 pasum 1 caticuminus

Glossae T] 3 more] .i. caritatis atque relegionis 7 locutus] est secutus] .i. deum 8 impletis] *a man. post.* amen 9 duplice] .i. anima et corpore 10 magnitudine] .i. peccati egretudine] .i. corporis dira] *in dextr. marg.* dialiton fil hic .i. Sechmall m . . . urch . onis
1 catacominus] .i. adiutor fidei interpretatur.

[1] Sulp. Seu. *Uit. Mart.* § 3.

[NOTA.]

T] fol. 9 *in sup. marg.* Duæ primæ ætates singulis annorum terminantur ebdomadibus, propter simplicem uitam. Adoliscentia duabus ebdomadibus constat propter intellectum et actionem. Quae duo nondum erant in pueris, et in paruulis non a .xu. usque ad .xxuiiium annum. Iuuentus tribus ebdomadibus permanet propter illa .iii. intellectum et actionem corporis, si uirtutem habent. Ista enim a .xxuiii. oritur et .xluiiii. consummatur, quando et in feminis partus deficit. Senectus. iiii. ebdomadibus sumitur propter accedentem in illis .iii. animi et corporis grauitatem. Ultima uero senium nullo certo annorum difinitur. Sunt intellegibi(lia quae mente) animoque percipiuntur; sensibilia autem quae uisu tactuque corporeo sentiuntur. (Ex aere) uisus auditus adoratus; ex terra tactus saporque nascitur. Eadem omnia una . . . quæ dum contemplatur spiritus est, dum sentit sensus, dum sapit animus, dum intelligit mens, dum discernit ratio est, dum consentit uoluntas, dum recordatur (memoria est, dum) membra uigitat, (anima est et modo sapit) et modo disipit . . .[1]

[1] Isid. *Differentiarum* ii. 19-29.

[Praefatio in *Gloria in Excelsis.*]

T] Gloria in excelsis. Angeli dei cecinerunt primum uersum huius ymni in nocte dominicæ natiuitatis. Ic tur Gabder im*morro* dorónsat, .i. míle ó Hierusalem sair, do faillsigud im*morro* conid macc dé intí ro·genair ann doronsat
5 he. I n-aimsir Octauin Aug*aist* doronad. Ambrosius autem fecit hunc ymnum a secundo uersu usque ad finem ymni.

F] 1, 2 aingil doronsat in fers toisech do'nd immun-sa aidche na gene *pro* angeli . . . . natiuitatis 3 Gader 4 follsigud 4 ro·genar and 5 amsir . immorro *pro* Aug*aist* 5, 6 Ambrois da*na* (do)rónai in tuilled .i. *pro* Ambrosius . . . . . ymnum 7 laudis *pro* ymni

B] Gloria in excelsis deo. Aingil dorónsat in fers toisech don imanso oidche na geine; hic tur Ader *immorro* doronsat .i. míle o Hierusalem sair; di-a foillsiugud *con*id m*ac* dé intíí ro·genair and doronsat he. I n-amsir hOctafín din dorónad he. Ambróiss din
5 doróine in tuilled .i. a secundo uersa usque in finem laudis, &c. Ambrosius sui es*co*p, is e doroine hunc imnum do molad Iesu. Oc*us* in oidche as dír a cantain. Tria rithim din dorónad; .uii cáptil ind, oc*us* uii. line in cech cáptil, oc*us* .uii. sillæba ce*cha* líne.

[Gloria in Excelsis.]

T] Gloria in excelsis deo et in terra
pax hominibus bonæ uoluntatis[1]
Laudamus te benedicimus te adoramus te
glorificamus te magnificamus te
5 Gratias agimus tibi
propter magnam misericordiam tuam
domine rex celestis deus pater omnipotens
Domine fili unigenite Iesu Christe
sancte spiritus dei et omnes dicimus amen
10 Domine fili dei patris agne dei
qui tollis peccata mundi miserere nobis
Suscipe orationem nostram
qui sedes ad dexteram patris
miserere nobis domine
15 Quoniam tu solus sanctus tu solus dominus
tu solus gloriosus cum spiritu sancto
in gloria dei patris amen

FABS] *tit.* ad uesperum et ad matutinam A Imnus angelicus S *car. tit.* FB 2 omnibus bone uoluntatis tue B bonae A 4 *om.* magnificamus te B 6 pro *pro* propter S missericordiam S gloriam B 7 + deus *post* domine B caelestis A cælestis S 8 filii FAS dei unigeniti S 9, 10 *om.* B 10 filii FAS 11 peccatum AS misserere S + qui tollis peccata mundi *post* nobis B 12 orationes S deprecationem B nostras S 13 sedis S dexterem B dextram S + dei *post* dexteram FAS 14 misserere S *om.* domine ABS 15 tu solus dominus *bis* S 16 altisimus Iesu Christe *pro* gloriosus B + patre *post* cum B *vv* 17 *usque ad finem om.* BS

Glossae T] 1 in excelsis] .i. in celis in terra] .i. in eclesia sancta 2 bonæ uoluntatis] .i. eis qui nullunt deum offendere, sed placere cogitatione et uerbo et opere 3 Laudamus] .i. in anima nostra uel in teorica uita benedicimus] .i. in corpore nostro uel in actuali uita adoramus] .i. subiectione corporis et animæ .i. totis uiribus 4 glorificamus] .i. coram deo patre magnificamus] .i. coram hominibus bono opere 6 misericordiam] *in dext. marg. a man. post.* gloriam 15 solus] .i. per temetipsum.

[1] Lc ii. 14.

T] In omni tempore benedicimus te
et laudamus nomen tuum
20 in æternum et in sæculum sæculi[1] amen
Dignare domine
nocte ista sine peccato nos custodire
Benedictus es domine deus patrum nostrorum
et laudabile et gloriosum nomen tuum
25 in æternum et in sæculum sæculi[2] amen
/Domine deus salutis meæ [fol. 9b.
in die clamaui et nocte coram te
Intret oratio mea in conspectu tuo
inclina aurem tuam ad precem meam domine[3]
30 Scuto circumdabit te ueritas eius
non timebis a timore nocturno[4]

FA] 18 cotidie *pro* in omni tempore A 20 seculi F saeculum saeculi A 22 die *pro* nocte A 24, 25 nomen tuum in saecula amen A 25 *om.* amen F *vv.* 26–31 *om.* A *sed add*: Miserere nobis domine miserere nobis[5] Uerba mea auribus usque et deus meus[6] mane et exaudies uocem meam[7] mane oratio mea praeueniet te domine[8] Diebus adque noctibus horis atque momentis miserere nobis domine Orationibus ac meretis sanctorum tuorum miserere Angelorum archangelorum patriarcharum prophetarum miserere nobis domine Apostolorum martirum et confessorum adque uniuersa gradus sanctorum miserere Gloria et honor patri et fili (filio A*) et spiritui sancto et nuc (nunc A*) et semper et in saecula saeculorum amen. 30, 31 *om.* F *sed add*: Noctibus ac diebus horis atque momentis miserere nobis domine Orationibus ac meritis sanctorum tuorum miserere nobis domine Angelorum et archangelorum patriarcharum profetarumque Apostolorum ac martyrum et confessorum atque uniuersi gradus sanctorum tuorum miserere Et scribe nos in libro uiuentium ut per precem sanctorum tuorum ueniam mereamur. miserere. Præsta nobis domine ut hanc noctem sine peccato nos transire possimus miserere nobis domine Gloria et honor patri et filio et spiritui sancto miserere Qui est ante secula manet in æternum miserere nobis domine. miserere Christe domine. miserere sancte domine Mirabilis deus in sanctis suis deus Israhel ipse dabit uirtutem et fortitudinem plebi suæ, benedictus deus[9]

Glossae T] 18 in omni] .i. in prosperis et in aduersis 19 nomen tuum] .i. filium tuum 22 nocte] .i. huius sæculi peccato] .i. sine mortali crimine 23 patrum] .i. patriarcharum et apostolorum 25 in sæculum] .i. hic et in futuro 27 in die] .i. in prosperis nocte] .i. in tenebris sæculi huius 29 precem] .i. quam in hoc corpore possitus fundo 30 scuto] .i. licet in errore fueris quod nox est, non timebis quia habes scutum ueritatis 31 timebis] .i. a tenebrosa sasione inimicorum

[1] Ps. cxliv. 2. [2] Dan. iii. 26. [3] Ps. lxxxvii. 2, 3. [4] Ps. xc. 5. [5] Ps. cxxii. 3. [6] Ps. v. 2, 3. [7] Ps. v. 4. [8] Ps. lxxxvii. 14. [9] Ps. lxvii. 36.

[NOTA.]

T] fol. 9b *in sup. marg.* . . . dictæ sunt a quibus occuli formantur. Nares dictæ quæ ær uel spiritus na(re) non disinit; in his dua officia unum ducendi spiritus, alterum capiendi odores, tertium est purgamenti cerebri defluentis egerere. Os dictum est (quasi) corporis hostium; cuius species in duobus constat officiis, sumendi uictus (et loquendi) linguæ. Labia a lambendo nominata sunt. Lingua a ligendo cibum . . . Dentes, id est priores molares canini qui uigesimo ætatis anno existunt. Gignæ a gigendis dentibus. Fauces sunt angustæ fistulæ quasi foces. Pectus hominis est patens et rectum; plenum enim ratione non decebat esse latens uel humilis. Papilla sunt capitula mammæ. Per umbilicum fetus dum est in nutero nutritur.[1]

[1] Cf Isid. *Differentiarum* II. 17.

[Praefatio in *Magnificat.*]

T] Magnificat. Maria mater domini fecit hunc ymnum. In tempore uero Octauiani Augusti fecit; in xlmo enim secundo anno imperii eius Christus natus est. Oc*us* is i n-araile cathraig sliabda hi treib Iuda hi fail Hierusalem, oc*us* is 5 i-sede cathir diles Zachair; ibi Iohannes babtiza natus est, *ocus* is do'n cathraig-sein tanic Maire do fis Elizabeth, in tan atchuala a bith alachta .i. isin t[s]esed mís. Oc*us* is inti doratad erlabra do Zachar, *ocus* is inte dorone Zach*ar* 'Benedictus,' *ocus* is inte doronad 'Magnificat.' Is e im*morro* in 10 fochund .i. Mairc tanic do fis Elistabcth setche Zach*air*, ar itchuala a bith torrach post longissimam sterilitatem. Omnes enim cognati eius uisitabant. Intrans ergo Maria hostium domus suæ, Elizabcth dixit cum motatione infantis in utero suo, "En mater domini uenit ad me"; et ob id dicunt 15 Iohannem profetasse antequam natus esset; et tunc Maria dixit 'Magnificat' et in hoc tempore filium suum Maria concepit.

FB] 1 Magnificat anima B himnum B 2 din Octauin Auguist B 2, 3 anno secundo F 3 immperi B In Ierusalem im*morro* (*om.* B) doronad *no pro* ocus FB is in n-araile F 4 chathraig B ṡliabda F sliabdai B *om.* hi treib Iuda FB i *pro* hi F ḟail B 5 is side F is i-side B *om.* cathir B dileas B hibi B baupt*ista* B 6 chathraigsin FB Muire d' ḟiss Helizabeth B 7 itchuala B *om.* a bith B alacta F alachtai hí B *om.* .i. isin tesed mís FB inte F indte B 8 thucad *pro* doratad B erlubra F hirrlabra B Zachair F *om.* ocus B innte beos doroine B Zachair F 9 *om.* ocus . . . . magnificat FB he FB din *pro* im*morro* B 10 fochand B Muire B thanic FB ḟis F fhiss B Elizabeth F Helizabeth B setchi B 11 beth B alacta F al*ach*ta B *pro* torrach stirilitatem F 12 eius eam F eius ad eam B 13 Helzabeth B uentre *pro* utero FB 14 hob B 15 Iohannim B prophetasse F esse B 16 Magnificat anima mea dominum F *om.* et *ante* in F etc *pro* et B

[MAGNIFICAT.]

T] MAgnificat anima mea dominum
et exultauit spiritus meus in deo salutari meo
Quia respexit humilitatem ancillæ suæ
Ecce enim ex hoc beatam me dicent
omnes generationes
5 Quia fecit mihi magna qui potens est
et sanctum nomen eius
Et misericordia eius in progenies et progenies
timentibus eum
Fecit potentiam in brachio suo
10 dispexit superbos mente cordis sui
Deposuit potentes de sede
et exaltauit humiles
Esurientes impleuit bonis
et diuites demisit inanes
15 Suscepit Israel puerum suum
memorare misericordiæ suæ

F] 2 exultabit 10 in mente 13 essurientes 14 dimisit

Glossae T] 1 anima] eius anima dominum magnificat qui omnes interiores hominis affectus diuinis laudibus ac seruitiis mancipat 2 salutari] .i. ut dicit psalmista, Anima mea exultabit domino et dilectabitur super salutari suo[1] 3 humilitatem] .i. uirginitatem ancillæ] .i. cuius humilitas respicitur recte ab omnibus beata cognominanda gratulatur, sicut e contrario superbia dispecta condemnatur Euæ: ita sicut intrauit mors in mundum per superbiam Euæ, per humilitatem Mariæ uitæ panditur introitus humano generi[2] 6 sanctum] sanctum nomen eius uocatur quia singularis culmine potentiæ transcendit omnem creaturam[3] 7 in progenies] .i. in omni gente qui timet eum et operatur iustitiam[4] 9 potentiam] .i. quia omnia per filium dei patris facta sunt, ideo eum brachium domini dicitur 10 superbos] .i. filios diabuli, quia initium est omnis peccati superbia *et in sinistr. marg.* commemorat hic beata Maria quomodo per omne labentis sæculi tempus creator iustus ac misericors et superbis resistere et humilibus dare gratiam consueuit.[5] 11 potentes] .i. confidentes in uirtute sua sede] .i. superbiæ 12 humiles] .i. qui dicunt cum apostolo, Omnia possumus in Christo[6] 13 esurientes] .i. satiabuntur perfecti quia eterna bona esuriunt bonis] .i. celestibus 14 diuites] .i. qui de terrenis diuitiis superbiunt inanes totius beatitudinis demittentur a domino in die iudicii 15 suscepit] .i. deus *et in sinistr. marg.* bene autem domini et Iohannis exortum matres profetando præueniunt, ut sicut peccatum a mulieribus cepit ita etiam bona a mulieribus incipiant, et quæ per unius deceptionem periit duabus certatim præconantibus mundo uita reddatur[7]

[1] Ps. xxxiv. 9. [2] Baeda *Comm. in Lc.* i. [3] *Ibid.* [4] Acts x. 35. [5] Cf. Jas. iv. 6. [6] Phil. iv. 13. [7] Baeda *Comm. in Lc.* i. 55.

T] Sicut locutus est ad patres nostros
Abraham et semini eius usque in sæculum[1]

1 Aue maria plena gratia dominus tecum. benedicta tu inter mulieres et benedictus fructus uentris tui. Spiritus sanctus superueniet in te et uirtus altissimi obumbrabit tibi.[2]

F] 1 gratia plena 2 et *ante* spiritus 3 superueniat

Glossae T] 17 ad patres] .i. ad patriarchas 18 semini] .i. non carnale sed spiritale semen significat .i. filiis promissionis in Christo

[1] Lc i 46. [2] Lc. i. 28, 35.

[PRAEFATIO IN *BENEDICTUS*.]

T] Benedictus dominus. Zacharias pater Iohannis baptiza fecit hanc laudem domino. In tempore uero Octauiani Augusti fecit. Causa autem aliquando Stacharias in templum ut immolaret pro populo more sacerdotali intrauit, quia de
5 semine Aaron et de uicce Abia specialiter natus est: sors eius septimanæ fuit. A tempore enim Dauid sacerdotium in xxiiii intercognationes diuersas diuisum est, et a sabbato usque ad sabbatum unusquisque ministerio suo utebatur. A tempore enim Aaron usque ad Dauid unus post unum
10 tenebat. Intrans ergo Stacharias in templum ut pro se et pro populo offerret aspiciens in dexteram angelum Gabrielem /sedentem in cornu altari uidit et dicentem sibi, Noli [fol. 10 timere quia non ad timorem tibi afferendum sed ad gaudium ueni; Elizabeth enim pariet tibi filium et uocabitur Iohannes
15 et magnus erit coram deo et hominibus. Et Stacharias dixit, Quomodo fiet hoc quum prætermiserit nos tempus parendi? Angelus respondit, Si homo tibi hoc promitteret deberes uerba eius dubitare; ego uero angelus dei sum et consisto in præsentia eius et uerba eius tibi porto; et ideo non debes dubitare quæ
20 dixi; et ob id ab hac die usque puer nascatur non loqueris. Et ita factum est donec impletum est quod promisum est. Concepit enim Elizabeth et peperit filium; et cognati de nomine pueri matrem eius interrogabant, et respondit mater eius, Iohannes uocetur. Alii uero contradicentes dicebant, nomine
25 patris uocetur. Elistabeth autem dixit ut rogarent patrem ut scribat nomen filii sui. Zacharias uero ita rogatus locutus est et dixit, Uocetur puer Iohannes; et continuo laudauit dominum dicendo, 'Benedictus dominus deus Israel.'[1]

F] 1 *om.* dominus 1, 2 Zachair athairIoh*ain* babtaist dorone in n-immunsa in Ierusalem im*morro* doronad *pro* Zacharias . . . domino 3 factum est *pro* fecit uero haec est *pro* autem Zacharias 5 uice et sors 7 diuissum *om.* est 10 Zacharias 11 offeret 12 altaris 13 non *sec. man.* gaudendum 14 pariet *post* filium 15 dixit Zacharias quomodo hoc fiat quod 16 pariendi 21 donec quod promissum est impletum 23 responsit *om.* eius *post* mater 24 uocitetur 25 Elizabeth uero *pro* autem 26 ita locutus est interrogatus 27 laudabit 28 *om.* Israel

[1] Cf. Lc. i. 5-24, 60-63.

[BENEDICTUS.]

T] BEnedictus dominus deus Israel
quia uisitauit et fecit redemptionem plebis suæ
Et erexit cornu salutis nobis
in domu Dauid pueri sui
5 Sicut locutus est per os sanctorum
profetarum suorum qui ab æuo sunt
Et liberauit nos ab inimicis nostris
et de manu omnium qui nos oderunt
Ad faciendam misericordiam cum patribus nostris
10 et memorare testamenti sui sancti
Iusiurandum quod iurauit ad Abraham
patrem nostrum daturum se nobis
Ut sine timore de manibus inimicorum nostrorum
liberati seruiamus illi
15 In sanctitate et iustitia coram ipso
omnibus diebus nostris

FA] *tit.* B[enedictio] sancti Zachariae A *car. tit.* F 2 uissitauit F suae A 5 loqutus A 6 prophetarum FA hab eo A ab eo A* 7 liberabit A 10 memorari A sancti sui A

Glossae T] 2 uisitauit] .i. plebem hanc uisitando suam esse fecit quia sua fidei sublimitate eam perfecit[1] 3 cornu] .i. cornu salutis firmam celsitudinem salutis dicit, cornu excedit carnem, et ideo cornu salutis regnum saluatoris Christi uocatur[2] 6 profetarum] profetæ specialiter appellati sunt, qui de aduentu Christi manifeste sunt locuti[3] ab æuo] .i. ab initio 7 liberauit] .i. filius dei 8 de manu] .i. de potestate omnium] .i. inimicorum qui] .i. homines peruersos et immundos spiritus significat, de manu quorum et interim spe sal(ui) facti sumus et in futuro re ipsa saluandi[4] 10 testamenti] .i. disposuit deus testamentum nos esse liberaturum de semine patriarcharum[5] 11 ad Abraham] .i. fides gentium et sacrosanctus æclesiæ coitus est promisus Abrahæ, domino ad eum dicente, In te benedicentur omnes gentes terræ.[6] Dixit dominus ad Dauid, Cum compleueris dies tuos ut uadas ad patres tuos, suscitabo semen tuum, et ego ero ei in patrem, et ipse erit mihi in filium, ipse ædificabit mihi domum[7] 15 in sanctitate] .i. ostendit hic profeta quomodo domino seruiendum est, in sanctitate uidelicet et iustitia[8]

[1] Baeda *Comm. in Lc.* i. [2] *Ibid.* [3] *Ibid.* [4] *Ibid.* [5] *Ibid.* [6] Gen. xviii. 18. [7] 2 Reg. vii. 12–14. [8] Baeda *Comm. in Lc.* i.

T] Et tu puer profeta altissimi uocaberis
praeibis enim ante faciem domini parare uias eius
Ad dandam scientiam salutis plebi eius
20 in remisionem peccatorum eorum
Per uiscera misericordiæ dei nostri
in quibus uisitauit nos oriens ex alto
Illuminare his qui in tenebris et umbra mortis sedent
ad dirigendos pedes nostros in uiam pacis[1]

1 Puer autem crescebat et confortabatur in spiritu et erat in desertis locis usque ad diem ostentionis suæ ad Israel[2]

FA] 17 propheta FA 20 remissionem F meorum FA 21 misericordiae A 22 *om.* nos A *ins.* A* 23 Inluminare A et illuminare F hiis A
2 *om.* locis FA ostensionis FA suae et Israhel A

Glossae T] 17 altissimi] .i. audiant mansueti quod Christum dominum quem Iohannes profetando præibit altissimum uocat[3] 18 præibis] .i. in uitam et in mortem parare] .i. ut dixit, Parate uiam domini rectas facite semitas dei nostri[4] eius] .i. Christi 19 scientiam] .i. futuram 22 oriens] .i. ecce uir, inquit profeta, Oriens nomen eius. Qui ideo recte oriens uocatur qui nobis ortum ueræ lucis aperiens filios noctis et tenebrarum lucis efficit filios[5] 23 illuminare] .i. his qui in peccatis et ignorantiæ cecitate uixerunt, agnitionis amorisque sui radios infundere[6] 24 pedes] pedes nostri in uiam pacis diriguntur cum actionem nostrarum iter per omnia redemptoris nostri gratiæ concordat[7]
1 puer] .i. prædicator penitentiæ futurus optimum est ut solitudinis aspera sequatur[8]

[NOTA.]

T] fol. 10 *in sup. marg.* . . . (procul du)bio Satanæ sunt filii qui confundunt. Quia sicut multum nocet si unitas desit bonis, ita ualde est noxium si non desit malis.[9] In examine recti iudicis motat merita ordinum qualitas actionum, ut caruunculus pallens et iachinthus cerulus.[10] Pacem relinquo uobis, pacem meam do uobis.[11] Gregorius. Si cor in eam quæ relicta figitur, nunquam ad illam quæ danda est peruenitur.

Quid enim est pax transitoria nisi quoddam uestigium pacis æt(ernæ) . . . cele(sti)a . . habitacula.[12] Augustinus. Pacem reliquit nobis in hoc seculo in . . . . hostem uincimus pacem suam dabit nobis in futuro quando supra hoste(s) regnabimu Augustinus. Proficiscens uoluit dare quod quid factum est homo cum uenerit, et quæsitum non inuenerit quod donauit.[13]

[1] Lc. i. 68-79. [2] Lc. i. 80. [3] Baeda *Comm. in Lc.* i. 76. [4] Isa. xl. 3. [5] Baeda *Comm. in Lc.* i. 78. [6] *Ibid.* [7] *Ibid.* [8] *Ibid.* [9] Greg. *Reg. Past.* iii. 23. [10] *Ibid.* iii. 28. [11] Jn. xiv. 27. [12] Greg. *Reg. Past.* iii. 23. [13] Cf. Pseudo-Aug. *Serm.* xcviii.

[PRAEFATIO IN *TE DEUM LAUDAMUS.*]

T] Hæc est laus sanctæ trinitatis quam Augustinus sanctus et Ambrosius composuit.

F] Neceta co*m*arba Pet*air* dorónai in cantaic-se. Ir-Roi*m* da*no* doronad. Incertum autem quo tempore et ob quam causam factum nisi Necetam deum laudare uoluisse diceremus, dicens, "Laudate pueri dominum, Laudate nomen domini, Te deum laudamus" et reliqua.

[TE DEUM LAUDAMUS.]

T] LAudate pueri dominum
laudate nomen domini[1]
/Te deum laudamus [fol. 10b.
te dominum confitemur
5 Te æternum patrem
omnis terra ueneratur
Tibi omnes angeli
tibi cæli et uniuersæ potestates
Tibi hiruphin et zaraphin
10 incessabili uoce proclamant dicentes
sanctus sanctus sanctus dominus deus sabaoth[2]
Pleni sunt cæli et uniuersa terra
honore gloriæ tuæ
Te gloriosus apostolorum chorus
15 te profetarum laudabilis numerus

FAD] *tit.* Ymnum in die dominica A *car. tit.* FD 1, 2 *om.* D 3, 4 *transpos.* D 5 aeternum A 8 celi F caeli A cæli et terra D uniuersae A 9 hirubin et syraphin A cherubin et seraphin D 10 *om.* dicentes AD 12 celi F caeli A *om.* uniuersa D 13 gloria tua, osanna in excelsis *pro* honore . . . tuæ D 15 prophetarum FAD

Glossae T] 3 laudamus] .i. ore uel opere 4 confitemur] .i. corde 9 hiruphin] *in sinistr. marg.* sciendum est quod hiruphim et saraphim per .m. litteram prolata iuxta proprietatem linguæ Ebreæ masculini sunt et pluralis numeri tantum, si autem per .n. litteram dicantur Græca sunt et neutri generis et pluralis numeri 11 sanctus] .i. sanctus ter dicitur quia unus et trinus est deus 12 uniuersa] .i. æclesia per quadratum orbem defusa non desinit laudare et orare deum 14 apostolorum] .i. misorum 15 profetarum] .i. prouidentium

[1] Ps. cxii. 1. [2] Isa. vi. 3.

T] Te martirum candidatus laudat exercitus
te per orbem terrarum sancta confitetur æclesia
Patrem immensæ maiestatis tuæ
uenerandum tuum uerum et unigenitum filium
20 Sanctum quoque paraclitum spiritum
tu rex gloriæ Christe
Tu patris sempiternus es filius
tu ad liberandum mundum suscepisti hominem
Non horruisti uirginis uterum
25 tu deuicto mortis aculeo
aperuisti credentibus regna cælorum
Tu ad dexteram dei sedes in gloria patris
iudex crederis esse uenturus
Tu ergo quessimus nobis tuis famulis subueni
30 quos pretioso sanguine redemisti
Æternam fac cum sanctis tuis gloriam munerari
saluum fac populum tuum domine
et benedic hereditati tuæ
et rege eos et extolle illos usque in sæculum[1]
35 Per singulos dies benedicimus te
et laudamus nomen tuum in æternum
et in sæculum sæculi[2]
Fiat domine misericordia tua super nos
quemadmodum sperauimus in te[3]

FAD] 16 martyrum FAD laudet A *om.* D 17 æclisia F aecclesia A 18 inmensae A inmensæ D *om.* tuæ AD 19 *om.* et FAD 20 paracletum D 21 gloriae A 22 patri D *om.* es A *ins.* A* 23 suscipisti D 24 aborruisti D 25 deuicta morte D 26 *om.* credentibus D celorum F caelorum A 27 *om.* dei D sedens A sedis D glo A gloria A* 28 ecce *pro* iudex . . . esse D 29 Te FAD quessumus A quesumus D *om.* nobis F 30 prætioso A pretiosa D sanguinem redimisti A 31 aEternam A sanctis gloriae A in gloriam intrare *pro* tuis . . . munerari D 32 *usque ad finem om.* D 33 tuae A 34 saeculum A 36 aeternum A 37 seculum seculi F in saeculum saeculi amen A

Glossae T] 16 martirum] .i. fidelium 32 populum] .i. Christianum 33 hereditati] .i. æclesiæ 34 rege] .i. in bonis operibus extolle] .i. defende in seculum] .i. in uita æterna 35 per singulos] .i. in prosperis et in aduersis sine ullo interuallo te benedicimus 38 fiat] .i. oratio æclesiæ

[1] Ps. xxvii. 9. [2] Ps. cxliv. 2. [3] Ps. xxxii. 22.

1 Te patrem adoramus æternum, te sempiternum filium inuocamus, teque spiritum sanctum in una diuinitatis substantia manentem/ confitemur. Tibi uni deo in trinitate [fol. 11. debitas laudes et gratias referimus ut te incessabili uoce
5 laudare mereamur per eterna sæcula

FA] 2 substantiae A 4 refferimus F referemus A 5 meriamur per æterna sæcula saeculorum A æterna secula seculorum amen F

[NOTAE.]

T] fol. 10b *in sup. marg.*
uade et uende omnia quæcumque habes et da pauperibus et habebis (thesaurum) in cælo et ueni sequere me[1] . . . conuertatur . . et possesus est et non possess . . . Christum sequitur qui eum imitatur, (ut ait), Discite a me quia mitis sum et humilis.[2] Christum sequitur qui nihil proprium in terra possidet, ut ait, Filius hominis non habet ubi caput reclinet.[3] Christum sequitur qui ex corde pro se orat ut ait, Pater ignosce illis, nesciunt enim quid faciunt.[4] Christum sequitur qui non suam (propriam) uoluntatem sequitur, ut ait, Ipse non quod ego uolo sed quod tu uis.[5] Christum sequitur qui abstinet se escis carnalibus ut ipse .xl. diebus ieiunauit . Unde si eum sequi uolumus exempla eius sequamur; qui enim Christum hic sequitur in bonis operibus, sequitur eum in regno futuro, ut est illud, Hi sequuntur agnum quocunque ierit.[6]

T] fol. 11 *in sup. marg.*
. . . admoneatur animus ad naturam excellentiorem se (convertere, id est) ad deum, cum ipsum corpus eius quod terrenum, ad corpus excellentius, id est (ad) corpus celeste conuertitur.[7] Qui quærit sapientiam me quærit. Benedictio sine radice non crescit. Orationibus mundamur, lectionibus instruimur, utrumque bonum est, si licet, si non licet, melius est orare quam legere. Qui uult (cum deo) esse frequenter (debet orare) et legere . . . . . tibi legenti loquitur deus.[8]
anima unius cuiusque testat post mortem locum . . . erat sic sepulturae et . . . uenerat in mundum et locum babtismi.

[1] Lc. xviii. 22. [2] Mt. xi. 29. [3] Mt. viii. 20. [4] Lc. xxiii. 34. [5] Jn. viii. 14.
[6] Apoc. xiv. 4. [7] Aug. *Serm. Dom. in monte* II. 5. [8] Isid. *Sent.* iii. ? (Hibernensis xiv. 3).

[Praefatio in Hymnum *Altus Prosator.*]

T] Locus huius hymni Hí; tempus Aedáin meicc Gabráin ríg Alban, oc*us* Æda meicc Ainmerech ríg Herenn; Muricius autem uel Foccas iss-e ba rí Roman tunc; perso Colum Cille de nobile genere Scotorum, Columba dicitur ut
5 "estote prudentes sicut serpentes et simplices sicut columbae"[1]; causa quia uoluit Deum laudare. Per septim annos hunc ymnum scrutans in Nigra Cellula sine lumine .i. ar chuinchid dílguda i n-inad catha Cule Dremne do brisiud *for* Diarmait m*ac* Cerbaill, *ocus* na catha aile ro·briste tre n-a
10 ḟochun. Uel ut alii dicunt, is co hoponn dorónad .i. araile lathe ro·bói Colum Cille i nHí, *ocus* ní bái nech oca acht Bóithin, *ocus* ni bói biad occu *acht* criathar corca. As*bert* iar*um* Col*um* Cil*le* fri Bóithín, "do·foilet oigid huasliu cucunn in̄diu, a Baithin," .i. muint*er* Griguir tancatar *co n*-ascedaib
15 do-som; *ocus* as*bert*-som fri Baithín, "bí i foss ic frithalaim na n-óeged *co n*dig*us*-sa do'n muiliunn." Gaibid-som fair a ere di-araile chloich bói isind recles .i. Blathnat a hainm, *ocus* maraid beos, *ocus* is furri dognither roinn isin phroin-tig. Ba trom thra leseom a ere, *co n*derna in n-immun-sa tria ord

F] 1 artis *pro* hymni 2 Ainmirech Herend 3 Focas *om.* iss-e persona 4 nobili Scottorum *post* ut *add.* in euangelio dicens 6 laudare Deum .uii. 8 chunchid in n-inad 9 cath ro·bristea trea n-a 10 hopond 11 ní bói 12 Baithein ocu 13 Bæthín do·failet oegid uasle chucund 14 a Baithein aiscedaib 15 *om.* fri . . . . . ic frithalim 16 co ndigius-sa muiliund gebid 17 cloich Bláthnat 18 fuirre roind phron-taig 19 trom immon

B] Altus prosetor. Colum Cille fecit hunc ymnum Trinitati per septem annos in Cellula Nigra .i. isin dúib-recles i nDoire Chol*uim* Cil*le*; *no* is cu hobund cena dorónad, ut alii dicunt .i. in tan ro·boi Col*um* Cill*e* i nHíí a oenur *acht* Boethín 'n-a ḟarrad namá. Is and
5 *tra* ro·faillsiged do Col*um* Cill*e* oeigid do thidecht chuci .i. mor-feisiur de m*uin*tir G*ri*goir tancutar chuice-sium o Róim *co n*-ascadaib leo do .i. in mór-gemm Col*uim* Cill*e* *ocus* cross esside indíu, *ocus* immund na sechtmaine .i. immund ce*ch* n-óidche isin t[s]echtmain et alia dona. Ro·iarfaig *tra* Col*um* *Cille* do Boethín, cid do bíud bói isin
10 choitchend. "Ata," ol Boethín, "criathar corci and." "Frithailsiu na haigedu, a Boethin," ol Col*um* *Cille*, "*co* ṅdech*us*-sa do'n muilend." Iar-sin *tra* gebid Col*um* *Cille* fair in mboilc do'n chloich fil isin proinn-tig i nHíí, *ocus* is e a hainm na ċlochi-sin Moelblatha, *ocus* sonas *for*acbad *for* ca*ch* ṁbiud dob*e*rar *fu*rri. Is iar-

[1] Mt. x. 16.

T] aipgitrech otha-sen *con*dice in mulenn .i. "Adiutor laborantium et reliqua." In tan *immorro* dorat in cét-fota isin mulenn, is ann dochuaid i cenn in chetna caiptill, oc*us* is immaille ro·scaich in bolc do blith oc*us* in t-immun do denam ; oc*us* is co hoponn doronad sic. Isin choiciud blia*dain* sescat ar
25 .ccccc. iar ṅgein C*rist* dochuaid Col*um* Cil*le* do Hi, ut Beda dicit : " Anno dominicæ incarnationis .ccccclxu. quo tempore gubernaculum Romani imperii post Iustianum Iustinus minor accepit, uenit de Hibernia prespiter et abbas habitu et uita monachi insignis nomine Columbi Britoniam predica-
30 turus uerbum Dei prouinciis septimtrionalium Pictorum."[1] Brudi autem filius Melchon regebat Pictos tunc, et ipse immolauit Columbo Hí, ubi Columbus cum esset annorum .lxxui. sepultus est, post uero .xxxiiii. ex quo ipse Britaniam predicaturus adiit.
35 Rucad tra in t-immun-sa do Griguir sair, i commain na n-aisceda tuctha huad .i. in chross .i. in mór-gem a hainmside, *ocus* immain na sechtmaine. Ro·cloimcloiset im*morro* na immarchuirthide tri caiptil ann do [f]romad Griguir .i. " Hic sublatus " oc*us* " Orbem " *ocus* " Uagatur." O dochotar
40 im*morro* i cenn taispenta ind immuin do G*riguir*, do·deochatar aingil Dé co mbitis inn-a sessom cor-roiched leo-seom in caiptel-sen ; attraiged G*riguir* ar a n-on[oir]-seom connice

F] 20 apgitrech otha-sin connice in muilend 21 ḟotha muilend 22 and i cend in chét-chaptil iss and *pro* immaille 23 blith immalle 24 hopond dorigned choiced ar choic cetaib 25 gein co Hi 27 Britaniam 30 .uii. trionalium (septen *man. post.*) 32 Columbæ Columba 33 lxxxuii annorum post uero sepultus *pro* lxxuii . . . . . . .xxxiiii. 36 ascada thuctha anair *pro* huad chros 37 *om.* ocus . . . . sechtmaine ro·chloemchoiset 38 na himin captil do romad 40 cend immain do·doeochotar aṅgil 41 *om.* Dé sessam co roiched 42 captel-sin atraiged n-onoir-seom conici-sin

B] sin oc dul do Col*um* C*ille* do'n muilend, is and dorigne in imunn bec-so .i. 'Adiutor laborantium,' *ocus* is iar n-urd apgitrech ata. In tan *tra* dorat Col*um* C*ille* in cét-ḟoda i mbel in mulind, is and dochuaid hi cend ind Altusa, *ocus* is imalle ro·scaig in t-imon do denum oc*us* in t-arbur do bleith, oc*us* ni tria therad scrutain doronad
20 *acht* per gratiam Dei.
In tempore Ǽdáin m*eic* Gabran rig Alban *ocus* Ǽda m*eic* Ainmirech rig Er*enn*, oc*us* Falc*us* di*n* ba ri Róman in tan-sin. Causa quia uoluit Deum laudare .i. do chuinchid dilguda do na tri cathaib doroine i n-Eir*inn* .i. cath Cúile Rathin i nDal-araide et*arru* oc*us*
25 Cómgall B*en*ch*uir* i cosn*am* chille .i. Ross Toratair, oc*us* cath Belaig Ḟeda arrad Chluana Hiraird, oc*us* cath Chuile Dremne i *Connachta*, *ocus* ba do Diarmait m*ac* Cerbaill dorata a ṅdís. Ductus est

[1] Baeda H.E. iii. 4.

T] scn. O ro·seched im*morro* sen, no·saiditis inna haingil; no saided da*na* G*r*ig*uir*, co tarnic in t-immun fo'nd innas-[s]in.
45 Ro·thothlaig tra G*r*ig*uir* a coibsena cucu-som, ar ro·fitir-seom it e ro·chóimchlóiset. Atberat-som da*na* ba hiat, *ocus* ro·s·b(oe) dilgud de. Oc*us* atb*er*id-som, nod bái locht *for*sind immun *acht* a laiget ro·molad in Trinóit ann per se, cia ro·molad tria n-a dulib; ocus doroacht in t-inchrechad-sin co Colum Cille,
50 *ocus* is e sein fochun denma 'In te Christe.'

Ord aipgitrech fil híc more Ebreo. Asind iris Cathalcda tucad fotha in chaip*til*-se .i. cretem óenatad co foisitin tredatad. Tre rithim da*na* doronad, *ocus* di ernail fuirri-side .i. artificialis et uulgaris; artificialis, ubi fiunt traigid comam-
55 serda comfodlaide co cutrummas fo airse ocus teis, *ocus* corop subsequens tí il-loc precedentis inn-a tuaslucad; uulgaris im*morro*, du i mbi imrecra sillab *ocus* cethraimthin oc*us* leth-rann, *ocus* is *ed* ón fil híc. Sé línc da*na* in cech caiptiul, *ocus* .xui. silla*ba* cech lini cenmotha in cet-caiptell; .uii. line
60 im*morro* and-sein, ar is molad Dé fil ann-side. Cubaid da*na* ind numuir ccutrumma-sin frisna caip*telu* archena [a]r ecu-

F] 43 ro·sochcd sain no·saiditis na haingil no·saided 44 tarnaic o'nd *pro* fo'nd 45 chucu-som 46 ro·chloemchoiset *om.* dana ro·s·boi 47 atb*er*at-som ni bai immun-sa 48 and ra·molad 49 duli doroact 50 sin fochund 51 Loc do'nd immun-sa recles Chol*uim* Chille i nHi; persona Colum Cille; i n-aimsir Ædan m*ei*c Gabrán ríg Goidel doronad *pro* Ord . . . . Ebreo assind chathalcda 52 a fotha *post* cap*til*-se *add* ar is ires filet and ni heres 52 oentan 53 *post* treodotad *add* Causa .i. do chunchid dilguda for Dia do na trib cathaib dorat .i. cath Cuile Rathin *ocus* Cuile Feda *ocus* Cuile Dremni. Ord apgitrech fil híc more Ebreorum tria furri-side 55 comfolbthaide forais *pro* fo airse ocus teis corob 56 *om.* ti innuatuaslucud 57 chethraimthi leth-rand 58 iss-ed *om.* ón *om.* da*na* cach coib*tel* 59 se sillaba dec in cech líne acht in cetchaiptel 60 da*na* and-s*id*e and *pro* ann-side 61 in nui*mi*r coibtelaib ar

B] ad Grigorium, et furati sunt ministri tria capitula de se .i. 'Hic sublatus' et 'Orbem infra' et 'Christo de celis,' et tria capitula pro
30 eis inseruerunt; et ministris cantantibus ymnum Grigorio Grigorius autem surrexit donec audiret aliena capitula tria, et iterum sedit donec propria. Surrexit iterum et dixit illis, "Confitemini quod egistis." Illi confessi erant, et dixit illis, "Cantate igitur ymnum secundum ordinem a suo auctore dictum." Et illi cantauerunt, et
35 ille post laudavit laudem, sed dixit, "minus quam debuit deus memorari in eo memoratus est." Praesentes angelii semper fiant quando cantatus sicut uidit Grigorius angelos. Multæ sunt gratie ymni huius: quisquis eum cantauerit frequenter, nunquam ad persecutionem inimicorum et demones eueniet ei quod timet peruenire,
40 et nesciat diabulus mortem eius; et liberet ab omni morte absque pretiosa—.i. bas re hadart—et non erit in inferno post diem iudicii

T] trumma Dia fri-a dulib; numir seda autem in creaturis quia sex diebus factae sunt. Oportet titulum et argumentum esse ante unumquemque capitulum.

65 Rop é tra dliged gabala huius ymni co ra·gabtha 'Quis potest Deo' et*ir* cech da caiptil; *ocus* is de no·biad a rath fair, ar is amlaid ro·chanat prius. Attaat tra ratha imda *for* ind immun-sa .i. aingil i frecnarc*us* cein bethir ic o gabail; ni finnfa demun sét intí no·d·géba cech dia, *ocus* ni imdercfat

70 da*na* namait he isind lo i ngeba; oc*us* da*na* ni bid debaid isin tig i ngebthar co gnathach; angid da*na* ar cech m̄bas acht éc fri adart; *ocus* da*na* ni bia gorta na nochta isin phurt i ngebthar com menicc, et aliae multae sunt.

F] 62 duilib 62–67 *om.* numir. . . . . prius 67 attat 68 beither ic a 69 finfa cach 70 *om.* da*na* 71 bas 72 hadart noco *pro* ni 73 com-menic *om.* et . . . sunt *add* Finit amen finit

B] etiamsi mala multa egerit, et habebit diuitias multas et longuitudinem seculi.

Ord abgitrech da*na* fil *for* in immun-so .i. more Ebreorum. In

45 lín liter di*n* fil isin apgit*er*, is e lín cap*tel* fil isin imun. Ni.i cnessaib da*na* a caip*tel* dob*er*at Ebra*ide* al-litre, *acht* ca*ch* liter os a caip*tel* cu *for*ba in immuin; *ocus* iss-ed fo*dera* sin, ar ata ciall ƥcaib-seom in nominibus literarum, ocus is i sin ciall doreith t*ri*asna caip*telu*. Is *ed* im*morro* fo*dera* do Ebra*idib* sechimm uird alphabeti sui .i. .xxii.

50 littera apud Ebreos, ar is dá lebor for .xx. fil i Petarlaicc. Is *ed* da*na* fo*dera* do G*re*gaib .iiii. litre .xx. accu, .x. sensus hominis *ocus* .x. mandata legis, *ocus* .iiii. euangelia. Is ed da*na* fo*dera* do Rómanchaib .iii. litre .xx. accu .i. .x. sensus hominis beos *ocus* .x. mandata legis *ocus* trinitas.

55 Tria rithimm da*na* dorónad in t-imon-sa, *ocus* att*at* dí ernail *furri-side* .i. artificialis et uulgaris: artificialis est ubi fiunt pedes cum temporibus æquis et æqua diuisione et cum æquo pondere .i. arsis et tesis, et ubi sit subsequens pro praecedente in iure resolutionis; is hi im*morro* in uulgaris, dú im mbí infrecrai sill*ab ocus*

60 cethrumthan *ocus* leth-rand, oc*us* iss-*ed* sin fil isin immun. Sex liniæ im*morro* in unoquoque capitulo excepto primo capitulo, oc*us* se sill*aba* .x. in cach line *ocus* .uii. linias in primo capitulo. Cubaid *tra* sénardacht do beith isna caip*telaib* hi fail innisin do n[a] dulib ro·*for*baithea tria senair; cubaid im*morro* septinardacht do beith isin

65 chaiptiul ar in fáth-sa .i. quia narrat de deo, quia deus impar est creaturis suis; *no* .uii. gradus eclesiæ significat, *no* quia septinarius uniuersitatem significat, *no* .uii. dona spiritus sancti significat.

Rob e t*ra* dliged gabala ind immuin-seo, co ro·gabtha 'quis potest' etir ca*ch* dá chaiptiul de, oc*us* is de-sin no·biad a rath fair,

70 ar is amlaid ro·cet ar tus et reliqua.

[HYMNUS S. COLUMBAE *ALTUS PROSATOR.*]

T] Iss-e in titul, De unitate et trinitate trium personarum; iss-i im*morro* ind argamaint in chanóin fors-a fothaigth*er* in caiptel, ut in Danielo[1] uel in Esaia[2] legitur, Uetustus dierum sedebat super sedem suam. Uetustus dierum æternus temporum erat. Uetustus dierum
5 deus dicitur, pro multitudine dierum ante quos deus erat, uel quia fuit [ante] omnia tempora. Canoin da*na* fatha dob*eir*-seom . . . quia ipse profeta fuit, oc*us* ó Daniul sainriud tuc, ar is é ropo dedenchu *ocus* ropo soeriu; is e da*na Colum Cille* ropo dedenchu *ocus* ropo soeriu do fathib Herenn.

ALtus prositor uetustus dierum et ingenitus
erat absque origine primordii et crepidine
est et erit in sæcula sæculorum infinita
cui est unigenitus Christus et sanctus spiritus

FBMEIΠ] *car. tit.* MEIΠ 1 is he F is hi F 2 captel F
3 Essaia F 4 *om.* Uetustus dierum æternus *usque ad fin.* F
B *habet* De unitate et trinitate dietatis triumm personarum, is he in titul; is i *immorro* in argamai*nt*, ut dicitur in Danelio, Ecce uidebam sedes possita, et uetustus dierumm sedebat super sedem suam. Bid da*na* 'altus' et 'almus' hic sluind huaisle; et ideo ponitur hic, ar sluindid huaisle *ocus* isle do, ut Cicero dicit 'altum mare' et 'altum cælum'; almus autem huaisle tantum toirnes.
1 alius E altus E* prosetor B prosator MEIΠ* uetus E 2 primordi B et in E 3 secula seculorum FME 4 spiritus sanctus I

Glossae TFB] 1 altus] .i. nobilis F prositor] .i. genitor .i. in t-adbul-si(l)aid T seminator uitis; sertor agri; sator horti; sero seui statum; seminor, idem; sator; prosero, ui, prositutum; in 'tor' *co n*deni prosetor B^ms uetustus] .i. æternus .i. sinithir na n-aimser .i. siniu *ocus* toisech di-ar tempora T qui proserit ante tempora B dierum] .i. temporum T dies .i. diuidendo lucem a tenebris B 2 absque origine] .i. cen adbar *no* cen bunad T .i. deus pater origene erat prius in tempore B primordi] .i. quando in forma uenit uel materia uniuscuiusque rei in masa B crepidine] .i. ex formitate F .i. cen *for*cend *ar* fogabar crepido hic inchoæc crich *no* cenfotha ut in lege dicitur S[acerdos decurrere faciet] sanguinem ad crepidinem altaris[3] id est, ad fundamentum B 3 est et erit] .i. non proprie dicitur de deo erat, uel erit, sed tantum est, quia præsens est; sed elimenta erant ante, quia, ut Augustinus ait,[4] Erant in notitia dei et non erant sua natura B sæcula] .i. futurorum T sæculorum] .i. præsentium T 4 cui est] .i. quia nemo potest esse est B unigenitus] primogenitus quia nemo ante ipsum est; unigenitus quia nemo post ipsum est T Christus] Misias Ebraice (in Ebreo B), Christus Grece (in Greco B), Unctus Latine (in Latino B) TB

[1] *Dan.* vii. 9. [2] *Isa.* vi. 1. [3] *Leu.* i. 15. [4] Cf. Aug. *De Gen. ad litt.* v. 13.

T] coæternus in gloria dietatis perpetuæ
non tris deos depromimus sed unum deum dicimus
salua fide in personis tribus gloriosissimis

/Is e *in* titul: De formatione ix. graduum; tribus præter- [fol. 11b.
misis non per ignorantiam sed pro angustia capituli præ[ter]misit.
Iss-i im*morro* ind argamaint: Fiat lux et facta est lux.[1]

Bonos creauit angelos ordines et archangelos
priñcipatum ac sēdium potestatum uirtutium
10 uti non esset bonitas otiosa ac maiestas
trinitatis in omnibus largitatis muneribus
sed haberet celestia in quibus preuigilia
ostenderet magnopere possibili fatimine

FBMEIΠ] 5 quoaeternus M coeternus BΠ deitatis FMEIΠ perpetua FMEIΠ 6 tres MEIΠ 7 gloriassimis B
car. tit. MEIΠ 1 *om.* is e in titul FB graduum angelorum F omissis B 2 is e in titul *pro* non . . . . prætermisit B per angustiam F prætermissit F 3 hi *pro* i im*morro* F B *ins.* quod in Genessi dicitur *ante* Fiat.
8 bonus E bonos E* 9 principatuum MIΠ *om.* ac I uirtutum MEΠ et uirtutum E*I 10 ociosa Π 12 aberet M caelestia MEΠ preuilegia FI preuelegia B priuilegia MEI*Π 13 magnopære I fatimini B fortiminae E

Glossae TFB] 5 coeternus] .i. ut dicitur, genuit uerbum omni modo simile sibi, qua locutio patris est filius ut dicit Dauid, Semel locutus est,[2] id est unum filium genuit B perpetuæ] uel a T 6 non tris] .i. si dicamus tris personas unum dei deum confitemur, si unum deum confitemur tris personas credimus .i. ut dicit Hironimus, sicut unus sol est in intigra cum luce et calore, ita est sol deus pater, lux est filius, calor est spiritus sanctus B depromimus] exprimimus F 7 salua] .i. intigra T *et infra lineam* in iris chathalacda dic . . . *ocus* for a inchaib . . . . se T 8 creauit] deus .i. altus prosetor B angelos] ante omnem diem et ante omne tempus condidit deus angelicam creaturam et informem materiam, Isidorus[3] dicit T^ms *et* Is aire ro·sechmall hiruphín *ocus* saraphin sech na hí aile ar ite ata sia o doinib iar n-etargnu *ocus* atreb. Is eat so .i. na .ix. ṅg*ra*dsa .i. angeli archangeli uirtutes potestates principatus dominationes troni hiruphim et saraphim T^ms .i. angelus Grece, maloth Ebreice, nuntius Latine B archangelos] .i. bonos T 9 sedium] .i. troni T tronum B uirtutium] .i. causa rithmi T 10 Uti] .i. ut T prout B prouti F bonitas] .i. dei (*om.* T) beneuolentia TB otiosa] .i. sine operatione .i. antach no dímain cen maine do erniud T .i. deaith *no* dímáin .i. cen mai*n*e d'eirniud B 11 trinitatis] .i. trinitas quasi trina unitas B largitatis] .i. ar is eslab*ar* ro·boi dia fria a dúli B 12 haberet] .i. ut TB celestia] .i. elimenta uel ministeria T .i. misterio uel elimenta B preuigilia] .i. na remiada *ocus* na honoire .i. cech grad os ailiu .i. quasi priuata lex T .i. romiad *no* derscugud angil sech na dúli *ar*chena B 13 magnopere] .i. o'n mór-gnim; *no* in mor-gnethed .i. commór T .i. in mor-gnethie B possibili] .i. ond aisnes sochmai .i. on molad sochmai dob*er*at aingil fair dicentes, Sanctus, sanctus, sanctus, dominus T fatimine] .i. abundantia F .i. ondí as feteor B

[1] Gen. i. 3. [2] Ps. lxi. 12, Cf. Aug. *Enarr. in loc.* [3] Cf. Isid. *De eccles. dogm.* x.

T] De transmigratione .ix. graduum principis, is e in titul. As ind Apcolips im*morro* dob*er*ar i*n*d argamaint, id est, Uidi stellam de cælo cecidise in terram[1]; et in Esaia, Quomodo cecidisti Lucifer qui mane oriebaris.[2]

Cæli de regni apice stationis angelicæ
15 claritate præfulgoris uenustate speciminis
superbiendo ruerat Lucifer quem formauerat
apostatæque angeli eodem lapsu lugubri
auctoris cenodoxiæ peruicacis inuidiæ
ceteris remanentibus in suis principatibus

FBMEIП] *car. tit.* MEIП   1 translatione F angelorum uel de peccata Adæ *pro* principis B he F   2 Is ſ *immorro* in argamaint quod dicitur in apocolips *pro* As . . . id est B apcoilps F   3 *om.* de cælo B cecidisse FB Essaia F Essia dicitur B   4 Lucifer cecidisti B

14 Celi FB Caeli ME angelicc B angelicae ME   15 prefulgoris F pro fulgoris MEIП   17 apostotaque B apostateque MП apostatequae E lapso E   18 caenodoxiae ME peruicatis E inuidie M   19 caeteris E principibus I

Glossae TFB] 14 celi] .i. celum a celsitudine sua nomen rectisime accepit B apice] .i. summitate F apicem dicit .i. culmen regni aut summitatem B   15 uenustate] .i. formossitate F .i. quasi honorabilitate B   speciminis] .i. in gnée T .i. na delbi, *no* in gnée B   16 Lucifer] .i. lucem ferens TB   formauerat] .i. deus TB   17 apostatæque] .i. ruerant .i. na haingil disceinmnecha T .i. na ndisceinmnech B + apostata Grece, recessor a fide uel uilis (uiles B) interpretatur Latine (*om.* B) T[mg] B   eodem] .i. ond inund tuitim T   lugubri] .i. chointech .i. ſadib-sein et aliis quia demones suum lapsum lugent T .i. lugubri .i. flebili .i. im-morduba doib-si*m* uodessin *ocus* dona duilib arcena uair ro·mell taiimtecht angelorum iat B + uel lugubrium lignum est super quod etiam aues stare non possunt ar a lemni; tucad uad-side for cech slemon T[mg] uel lugubrium nomen ligni super quod aues stare . . B   18 cenodoxiæ] .i. inanis gloriæ uel superbiæ uel na glore escone, nam cenon Grece comune Latine dicitur .i. escon, doxia uero gloria T .i. ceno, uanæ, doxia Grece gloria interpretatur B .i. in dermait sír a diabulo contra hominem T[mg] B . . . uana F   peruicacis] peruicax dicitur. qui in propossito suo perseuerat usque ad uictoriam[3] T audacis inuidie F   19 ceteris] .i. angelis T .i. angeli perfecti B   remanentibus] . . . . ? F   in suis] .i. in proposito suo perseuerant in celo B

[1] Apo ix. 1.   [2] Isa. xiv. 12.   [3] Isid. *Etym.* x. 211.

T] De ruina diabuli in titul .i. de motatione nominis Luciferi in draconem; is i im*morro* ind argamaint ut est in Apocolipsi, Ecce draco ruphus habens capita .uii. et cornua .x., et cauda eius traxit secum tertiam partem siderum uel stellarum.[1]

20 Draco magnus deterrimus terribilis et antiquus
qui fuit serpens lubricus sapientior omnibus
bestiis et animantibus terræ feracioribus
tertiam partem siderum traxit secum in barathrum
locorum infernalium diuersorumque carcerum
25 refuga ueri luminis parasito præcipites

FBMEIП] *car. tit.* MEIП 1 diaboli is he in titul *pro* diabuli . . . . draconem F is hi F uel *pro* in titul .i. B 2 *post* draconem *ins.* is e in titul B *om.* immorro B dicitur ece *pro* est . . . Ecce B 3 + maximus *post* draco F uii capita et x cornua B 4 *om.* secum FB *om.* uel stellarum B

20 teterrimus MEIП 22 bestis B *om.* et F terre M ferocioribus FBMEIП 23 syderum MIП baratrum MEIП 24 quae M 25 refugax T*F refugas BMEIП parasito M paradyso M* precipites F praecipites M praecipiter E

Glossae TFBM] 20 draco] .i. diabulus (+ magnus F) TFB + duplex consiliator interpretatur; dia Grece, duo Latine; bulus Grece, consiliator Latine B deterrimus] .i. pessimus; uel teterrimus .i. horribilissimus T obscurus M 21 serpens] .i. in aslach *for* Adam B lubricus] .i. slemon T lubricus a libro quod est nomen leuissimi cui oblenita scinipes adhærere non possunt summitatem; omnis leuis de quo quis labitur lubricus dicitur do'n chrunn sein, bite eoin i-n a barr *ocus* di-a cacc dognit*her* in tširic 7^mg . ? F .i. lubricus eo quod ibi labitur, lubrum .i. c*ra*nd in oriente *for* na lenain cuile ar a [s]lémni sed cadent, *ocus* dob*erar* uad ar cach slemon; *ocus* eóin bíte i n-a barr, *ocus* is di-a cacc-*sid*e dognith*er* in siric B^ms sapientior] .i. tuachliu bid T + sapientia fit (*om.* T) in bono et in malo, in bono ut Dauid (*om.* B) dicit Initium sapientiæ (timor domini B)[2]: in malo (*om.* B) ut dicit (*om.* T) Christus, Perdam sapientiam sapientium huius mundi[3] TB + uel sapientia burbbu ut dicit, sapientia huius mundi B 22 bestiis] .i. bestia ab essu more feriatatis dicta est B animantibus] .i. animalibus T terræ] .i. terra dicta est a terendo, eo quod commouentium gressibus atteritur B ferocioribus] .i. ferox eo quod feriatatem exerceat B 23 tertiam] .i. de omnibus angelis uel de consentientibus T + .i. graduum celestium TB a tri ernaile *tor*ahintinn . . . trian dib in aere *ocus* trian . . . maris et terræ *ocus* trian in barathro .i. in inferno T^ms . . . . . . siderum] .i. angelorum TB traxit] .i. draco B ille draco M in barathrum] .i. in infernum TF + .i. i mbaile chro T .i. in puteum .i. quasi uoratrum .i. uorago ut Circirius dicit, Baratrum .i. hiatus terre .i. putereus in profundo maris et terre. Baratrum .i. loc il-láiter senori *ocus* ni tellgith*er* as co bás, *ocus* dob*erar* uad *ar* ca*ch* gr*a*nna *ar*chena B^ms dico M 24 infernalium] .i. in puteum B carcerum] .i. Isidorus dicit[4] eo quod homines coercentur B 25 refuga] uel [refuga]x T .i. elathcha B ueri luminis] .i. Christi B *supra* carcerum . . . . . luminis M *habet* stellas fugitiuas traxit secum parasito] .i. ond fuirseor .i. uad fein as fuirseor T .i. parasita, fuirseoir *no* brécaire *no* bienchuthi B . . . . ? F præcipites] .i. inna rindraigthechu .i. infern T .i. inna t[r]ascartu a diabulo B .i. deceptoris pro . . loci F

[1] Apoc. xii. 3, 4. [2] Ps. cx. 10. [3] 1 Cor. i. 19. [4] Isid. *Etym.* v. 27.

T] De creatione elimentorum mundi et hominis regentis ea postea more in titul. Is i im*morro* ind argamaint, In principio fecit deus celum et terram,[1] ut in Genesi dicitur.

Excelsus mundi machinam præuidens et armoniam
cælum et terram fecerat mare et aquas condidit
herbarum quoque germina uirgultorum arbuscula
solem lunam ac sidera ignem ac necessaria
30 aues pisces et peccora bestias et animalia
hominem demum regere protoplastum præsagmine

FBMEIΠ] *car. tit.* MEIΠ 1 *om.* mundi F *om.* postea B 2 *post* more *add.* regis is he (e B) FB Is hi F *post* argamaint *add.* ut in Genessi dicitur F quod dicitur in Genessi B 3 *post* terram *add.* et reliqua F *om.* ut . . . . dicitur FB
27 mare aquas condiderat E 28 herbarum quoque Π 29 *om.* ac B sydera BMIΠ necessariam E 30 peccora M pecora M*EI apeccora B *post* bestias *om.* et F*MEIΠ animalium E animalia E* 31 hominum Π homini Π* regœre I protoplaustum MEI protoplastum E* pro sanguine Π

Glossae TFB] 26 excelsus] .i. deus FB + .i. quasi ualde excelsus B machinam] .i. materiam .i. massam T .i. in mais *no* in chuithech B . . . . ? F armoniam] .i. *in* immchuibdius (t-imchúibdi*us* B) fil eter (et*ir* B) na dúle (duile B) TB + ut dicit Boetius[2] .i. duine o duie et cetera B .i. dulcedinem F 27 celum et terram] . . . . dicit,[3] Oportuit ut terre celestis creatura per caelum T^{mg} caelum] .i. inuisibilis omnis creatura T terram] .i. omnis creatura uisibilis terra uocatur T .i. pro omni creatura uisibile uel corpus B mare] .i. a maritudine dictum uel a meando T .i. seculum scribtura B aquas] maraith, Ebraice; maron, Grece; mare, Latine dicitur; aquas dicuntur tribulationes seculi uel doctrina scribturæ B 28 herbarum] .i. herba quasi serpa, eo quod serpit B germina] .i. fructus F uirgultorum] .i. inna caille *no* inna ruba B arbuscula] .i. na fualascacha B siluas paruas F 29 solem] .i. Christum B lunam] .i. eclesiam B sidera] .i. iusti B ignem] .i. uindicte uel gratiæ spiritus sancti B 30 bestias] .i. quicquid ore et ungene seuit, bestia dicitur T .i. ferociores seculi, ut dicitur, quicquid ore sibit, bestia nominatur B 31 hominem] .i. Adam TB + ue Christum B demum] .i. fa deoid B regere] .i. omnia elementa (elimenta B) TB + terrena T protoplastum] .i. cetchruta B + .i. protos Grece, primus Latine TB + plastus .i. formatus .i. in cet-chruta .i. corpus T plastum Grece, formatum Latine dicitur; uel protoplastum plastum Grece, corpus Latine dicitur B ordine F præsagmine] .i. o slog-airchinnecht T Præsagmine .i. o rem thairchetul T^{mg} thairchetul B .i. Christi (*om.* B), *no* o slog-airchinnecht (aircheincecht B) T^{mg} B^{mg} + .i. o airchinnecht agminis hominum. Præsagmen enim a præsule et agmen componitur. Agmen dei slog-airchinnecht co ro·bai T^{mg} + ar presul *ocus* agmen fil and *ocus* iss-*ed* sein ro·boi B + do Adam ut Cic. dicit, Deus cuncta creauit (dicit Cic. donauit deus cuncta B) Adam uero ea (*om.* B) cum (*om.* B) nominibus (+ ea B) nominauit T^{mg} B^{mg} sapiencia F

[1] Gen. i. 1. [2] Cf. Boet. *de Consol. Phil.* iii. p. 246.
[3] Cf. Aug. *de Gen. ad litt.* v. 14.

T] /Is e in titul, De laude dei ab angelis in quarta feria [fol. 12. dicentes, Sanctus sanctus sanctus dominus deus Sabaoth.[1] Is i *ind* argamaint, Quando feci celum et terram collaudauerunt me angeli,[2] ut in Sapientia Salemonis dicitur.

Factis simul sideribus etheris luminaribus
collaudauerunt angeli factura pro mirabili
immensæ molis dominum opificem celestium
35 preconio laudabile debito et immobile
concentuque egregio grates egerunt domino
amore et arbitrio non naturæ donario

FBMEIΠ] *car. tit.* MEIΠ 1 *om.* Is e in titul *sed ins. post* Sabaoth B he F 2 *om.* sanctus *semel* F hi immorro *pro* i F 3 *ante* quando *ins.* ut in Sapientia Salomomonis dicitur F quod dicitur in Sapientia Salemonis B conlaudauerunt B *om.* ut . . . . dicitur FB
32 sederibus B syderibus MIΠ eteris M aetheris E ætheris I 33 conlaudauerunt BMEIΠ 34 immense BM inmense EΠ inmensæ I mobilis Π dm̄ MΠ celetium B caelestium MEΠ 35 praeconio EI preconium Π laudabili FMEIΠ immobili FE inmobili MIΠ 36 concentu quae M egraegio I 37 nature B natura M denario Π

Glossae TFB] 32 sideribus] .i. planetis F etheris] .i. ind ethiuir T in etheoir B .i. celestibus F 33 collaudauerunt] .i. me T + i. postquam creati sunt, angeli (*om.* B) dixerunt (dicentes B), Sanctus, sanctus, sanctus dominus deus Sabaoth TB pro mirabili] .i. *ar* in n-opred ndermair B 34 immensæ] magnæ F molis] .i. non corporalis molis TB .i. ponderis F opificem] .í. gnimdenmaid .i. opus et faciens TB artificem F 35 præconio .i. ondurdonail molbthaige .i. Sanctus sanctus sanctus dominus deus Sabaoth B .i. annunciatione F 36 concentu] .i. ó'n chocetul (ond airchetul B) erérgna TB .i. cantu F grates] .i. pro gratias, sed (*om.* T) causa rithmi (rithimi B) TB egerunt] dederunt F 37 amore] .i. pro TB arbitrio] arbitrium est proprium conatus animi (anime B) TB naturæ] .i. ní (*om.* B) in n-a (*om.* T) n-aicniud ro·chlannad molad dé; sed in uoluntate et potestate (postetate B) sua, sicut ostendit ante ubi dicit (dixit B) 'amore et arbitrio' TB + et dicunt ar connicfaitis facere malum mani beth grad dé occu T + quod dicit Augustinus, natura quæ nec recipit minus nec plus quam quod ab origene trahit, non inuitus ergo laudante dominum sed ex uoluntate B[mg]

[1] Isa. vi. 3. [2] Iob xxxviii. 7.

T] De peccato Adæ et de secunda ruina diabuli in seductione Adæ in titul. Is i ind argamaint, Maledictus eris serpens terram comederis omnibus diebus uitæ,[1] ut in Genesi dicitur.

Grasatis primis duobus seductisque parentibus
secundo ruit zabulus cum suis satilitibus
40 quorum horrore uultuum sonoque uolitantium
consternarentur homines metu territi fragiles
non ualentes carnalibus hæc intueri uisibus
qui nunc ligantur fascibus ergastolorum nexibus

FBMEIП] *car. tit.* MEIП B *habet* Is e in titul, De peccato Adæ. Is hi *immorro* i*n*d arga*maint* quod in Genesi dicitur, Maledictus esse serpens F *habet* De peccato Adæ is he in titul. Is hi immorro ind argamaint ut in Genessi dicitur, Maledicta serpens comederis terram omnibus diebus uitæ tuæ

38 grassatis FMEIП quae M 39 diabolus MEIП satellitibus FMEIП 40 orrore MEI errore П quae M 42 hec FBП intuæri I uissibus BM uisibus M* usibus П 43 ergastulorum FBME ergostultorum П nixibus I

Glossae TFB] 38 grassatis] .i. a diabulo TB .i. de . . . . . F primis duobus] .i. Adam et Eua B seductis] .i. ab hora conditionis T .i. deceptis F parentibus] .i. Adam et Eua T 39 secundo] .i. primo de celo ad terram, secundo ad infernum T ruit] .i. do·ro·chair diabulus de celo tria n-a chet (im)arb*us*, secundo de aere tria n-a imarbus tan*aise*; *no* ruit pro irruit hic causa rithmi ponitur quasi diceret ro·uapair amm*us for* dia tantum secundo *for* Adam. Aliter .i. ruit .i. dorochair (ar) thus tre amsigud dé, dorocha(ir) secundo tre aimsigud Adaim. Causa secundæ p(erditionis) diabuli innist*er*; ainm tuitim dob*er*ar hic for in pein doratad for demon tre aimsigud primorum duorum parentum a haithle na pene doratad air prius tre amsigud de T^mg zabulus] .i. diabulus TF .i. focul gr*e*cda deconsiliarius interpretatur, uel infirmus i*ar* gennaith; *no* com*a*d do'n focul as diabulus do·gnethea zabulus tria. z. a. d. tria thescad B cum] .i. cum malis suis factoribus T satilitibus] satilis a satis uilis T .i. custoditoribus F 40 quorum] .i. demoniorum TB . . . . ? F uolitantium] uel demonum uel ferarum T .i. demoniorum B 41 consternarentur] .i. no·failgifitis T na falgitis, quia inuisibiles sunt demones B fragiles] .i. fragilis dicitur (dicit B) eo quod facile frangi potest TB 42 non ualentes] .i. na faillsigtis B . . . . ? F hæc] .i. agmina diabulica (diabulitica uel carectera et B) uolitantia TB 43 qui] .i. satiles T fascibus] *ocus* in n-a ngrinnib *ocus* inn-a comnib amal grinni acsi cenglaith*er* cech comond dib i n-a luc sain-gnusta amal grinni T^mg .i. inn-a gr*i*nnib .i. i n-a coimnib amail gr*i*nne .i. cach comond dib i *n*-a luc saingnusta amail grinne B . . . . ? F ergastolorum] .i. na riag-carcar *no* inna ngním-carcar; ergastulum enim opus ex . . . . longum interpretatur T .i. carcerum F

[1] Gen. iii. 14.

T] De iectione diabuli ex unitate angelorum in titul. Is i im*morro* ind arg*amaint* quod dicitur in Genesi, Maledicte serpens; et in euangelio dicitur, Uade retro Satanas,[1] et, Non temptabis dominum deum tuum,[2] et, Illi soli seruies.[3]

Hic sublatus e medio deiectus est a domino
45 cuius aeris spatium constipatur satilitum
globo inuisibilium turbido perduellium
ne malis exemplaribus imbuti ac sceleribus
nullis unquam tegentibus septis ac parietibus
fornicarentur homines palam omnium oculis

FBMEIΠ] *car. tit.* MEIΠ 1 *præfix.* Is he in titul B de deiectione diaboli F *post* angelorum *add* is he F *om.* in titul B hi FB 2 *om.* quod . . . . euangelio dicitur B 3 *om.* et B 2 *post* argamaint F *habet* ut in Genessi dicitur, Maledicta serpens comederis terram omnibus diebus uitæ tuæ[4]; et ut in euangelio dictus, Uade retro satanas *om. reliqua.* F 44 remedio M diectus B 45 erisMaerisM* spacium M satellitum MEIΠ 46 turpido MΠ turpitudo M* 47 inbuti EIΠ hac ME 48 umquam FMEIΠ unquam F* 49 homnium M

Glossae TFBME] 44 Hic ostenditur liquido quod maligni spiritus sumptis aereis corporibus ostendebant hominibus qualiter pershonam gererent esse mixtia ueri (?) M^ug hic] .i. diabulus TB diabolus M sublatus] .i. a præsentia (conspectu B) dei uel ex unitate fratrum (*om* B) TB remedio] bonorum angelorum M deiectus] .i. ro·tascrad T est] et M 45 cuius] .i. diabuli B huius M constipatur] .i. dlutair *no* B + líntar TB .i. repletus F densatur M satilitum] .i. na n-am*us* TB milit M 46 globo] .i. o chuairt *no* o buidin B societate M perduellium] conduellium T + .i. inna nde-chathach (dechath B) .i. inter se (seipsos B) inuicem semper *no* cath contra deum et homines duellum (*om.* T) .i. quasi duobus bellis bellatorum quia duellis (bellis B) bellum interpretatur TB + uel hostis ut Cic. dicit B + aliter perduellium .i. naimtiuda (namtide quia fit B) perduellis inimicus TB . . . . ? F est diuisionem M bellum uel pugna E duellum ideo . . sunt p . t . tes . una cum arma E^mg 47 malis] i. demonum T exemplaribus] .i. o na engraifib T .i. o éngraphib demonum B imbuti] .i. homines T fortchi B sceleribus] peccatis E 48 septis] .i. sepes lignorum dicitur, paries autem lapidum T .i. septus a quo septis est semper labidum est, septus autem lignorum .i. custodias angelicas et uirtutes Christi significat B circumdatis M 49 fornicarentur] .i. perdirentur uel (*om.* B) peccarent (*om.* B) pro omni peccato fornicatio ponitur hic (*om.* T) TB + .i. quia non uelarent homines peccata sua si uiderentur B oculis] in M . . . . . . .i. quia . . . homines peccata . . . . . . homines a de . . si uiderent eos . . ro·cheilte demna inib ar ni sailfaitis . . . ma rofog . . . . . dib T^mg

[1] Mt. iv. 10. [2] Mt. iv. 7. [3] Mt. iv. 10. [4] Gen. iii. 14.

T] De eo quod uehunt nubes aquas ad cælum, iss-e in titul. Iss-i ind arg*amaint*, ut Dauid dicit, Educens nubes ab extremo terræ, et alibi dicit, Qui producit uentos de tesauris suis.[1]

50 Inuehunt nubes pontias ex fontibus brumalias
tribus profundioribus occiani dodrantibus
maris cæli climatibus ceruleis turbinibus
profuturas segitibus uiniis et germinibus
agitatæ flaminibus tesauris emergentibus
55 quique paludes marinas euacuant reciproc(as)

FMEIΠ] *car. tit.* MEIΠ 1 *præfix.* Is he in titul F 2 dicit Dauid F
50 inueunt M brunalias Π 51 ociani F oliani E oceani E*IΠ hocea n.dodrantibus M 52 malis Π celi FM caelis E clematibus EI climatibus E* cheruleis MIΠ ceruleis Π* 53 segetibus MIΠ uineis FMEIΠ germanibus E germinibus E* 54 agitate MEΠ thessauris F tensauris E thesauris E*IΠ 55 quaeque E plaludes M paludes M* plaudes I

Glossae TFM] 50 inuehunt] .i. conocbat *no* imarchurit T portant F boni angeli portant M pontias] .i. inna liru T maris magni M . . . ? F brumalias] .i. bruma a breui motu solis in eo; is aire . . . mam sech . . . . . ar immud usce; (bru)ma edax uel edacitas interpretatur T .i. non uernales M 51 tribus] .iii. dodair . . . hic .i. tri dodair dinmallaigthe .i. na tri lana . . da equinoc*ocus* in grian sam*laid*; is dod*ar* uari fri hinmall*ugud* cach lai *ocus* leth n-uiiga, ut Beda dicit,[2] *acht* foracaib in lethnuñga causa rithmi; *no* is ar sechim Pilip fodera a facbail. Profundiores autem na hi se, ar is mo linait na hinbera *ocus* na tire *ocus* is mode berait niuil usce cucu . . . ar cach fedamain maris *ocus* mare .i. *ar* cach muir-gabail dothæt fo thir . Quique paludes .i. . . . . . . muire co teilcet uadib eat in tan asathbil . quique .i. tesauri .i. sechis na gaetha ferus . . . . . na gathlaige T[ms] profundioribus] locis M dodrantibus] a ministrantibus M . . . . ? F 52 climatibus] .i. o ardaib T lateribus M ceruleis] .i. o na tonnaib dub-glassaib *no* o na hathchaib dub-glassaib T 53 profuturas] .i. inna hi tarmnigfit T . . . . . ? F segetibus] .i. bonis hominibus T uiniis] .i. iustis T germinibus] .i. uilibus hominibus T . . . . ? F 54 agitatæ] . . . ? F flaminibus] .i. uentis T uentuosis M emergentibus] .i. exaltantibus T 55 quique] .i. uenti T . . . ? F paludes] .i. profundiores fontes uel tesauri .i. ad uallus uentorum qui sunt in tesauris T euacuant] et ipse nubes M reciprocas] .i. na had . . . in athb . . T iteratas M . . . . . ? F

[1] Ps. cxxxiv. 7. [2] Baeda *de temp. rat.* iv.

T] /De intolerabile pena peccatorum in inferno, in titul. [fol. 12b.
Is i ind arg*amaint*, quod Iob dicit, Ecce gigantes gemunt sub aquis.[1]

Kaduca ac tirannica mundique momentania
regum presenti gloria nutu dei depossita
ecce gigantes gemere sub aquis magno ulcere
comprobantur incendio aduri ac suplicio
60 Cocitique Carubdibus strangulati turgentibus
Scillis obtecti fluctibus eliduntur et scropibus

FMEIП] *car. tit.* MEIП 1 *præfix.* Is he in titul F infinito *pro* in inferno F *om.* in titul is i ind F argumentum est ut in libro Iob dicitur, Ecce *et rel.* F
56 tirrannica M tirannica M* tyrannica EП momentanea FMEIП 57 presenti ME presentis M*E* præsenti I deposita FMEIП 58 gignantes E gygantes I magno *om.* П 59 conprobantur MEIП supplicio FMП 60 concitique E *ante* Cocitique M *habet* fluuius inferni caribdibus MП carybdibus E strangulamter gentibus П 61 cillis E cellis E* scrupibus M crupibus EIП

Glossae TFM] 56 Sicut gigantes sub diluuio gemere propter crudelem fortitudinem quam habuerant, sic reges huius seculi pro iniusticia sua ac superbia et oppressionibus pauperum proicientur in infernum M^{ms} tirannica] crudelis M momentania] .i. in momentu temporis T fugitiue M 57 nutu] . . . . ? F dei deposita] .in deo iudici iceret (?) M 58 gigantes] .i. potentes in inferno T . . . airdibdaide slebe Ethnae T^{ms} ipsi reges quasi M . . . . ? F gemere] suspirare M sub aquis] .i. sub undis penarum .i. poena intolerabili T 59 comprobantur] .i. in scriptura T . . . . ? F aduri] .i. co loisci*ter* T . . . ? F supplicio] .i. pena F 60 Cociti] .i. lethi iffirn T agitate M nomen fluuii F Cocitus .i. nomen quarti fluminis inferni. (Quatuor) flumina infernus tenet, id est, Cocitus, absque gaudio interpretatur; Strix .i. (tris)titia interpretatur; Flegiton flammeus interpretatur; et Achiron. uel .iiii. nomina unius fluminis T^{ms} Carubdibus] .i. ó na sóeb-choraib . . . trom . ait . . ar met a anfaid in tsæb-chore intamlaigth*er* do sæb-chorib Cociti *ocus* is . . thárcud do *for* iffernd T Carubdibus turgentibus .i. o na carcib cruachdaib *no* garbaib *no* bruthachaib *no* o na sæb-chorib borrfadaigit T^{ms} molissima M strangulati] que digluttit naues M .i. retenti T Strangulati .i. retenti .i. techtai de scillis .i. is é scél *for*aithm*en*tar hic. Scilla filia Porci adamata est a Glauco deo maris, quod displicuit Circe filiæ solis. Sciens autem Circe fontem ad quem Scilla quotidie ueniebat ueneficia fecit. . . . Postquam uenit Scilla ad illum (ut) lauaret manus fontem, (con)uersa est statim in beluam marinam et noluit ad homines uenire propter formam suam proiecit se in mare. Uidens mater Carubdis filiam suam Scillam in mare nantem, exiit in mare ut teneret eam, sed non potuit, et frequenter (uen)tis affligebant, ut ferunt fabulæ. Uidens Neptunus quod in mare . . . . . mittit tridentem in mare et statuit eas in scopolos et fixit Scillam in Sicilia et Carubdim in Italia cominus et uix nautæ nauigare possunt inter eas sine periculo T^{ms} turgentibus] inflatis M 61 scillis] saxis M fluctibus] .i. ó na tonnaib scillecdaib .i. o thonnaib in tsæb-chore dianid ainm Scilla et in Sicilia est, *ocus* ar meit da*na* a anfaid beos . . . T scrupibus] rupibus M . . . . ? F

[1] Iob xxvi. 5.

T] In titul, de moderatione pluuiæ uenientis ex ligatis aquis nubibus ne pariter fluant. Is i *immorro* (ind argamaint) quod Iob dicit, Qui suspendit aquas in nubibus ne pariter fluant deorsum.[1]

Ligatas aquas nubibus frequenter crebrat dominus
ut ne erumpant protinus simul ruptis obiicibus
quarum uberioribus uenis uelut uberibus
65 pedetemtim natantibus telli per tractus istius
gellidis ac feruentibus diuersis in temporibus
unquam influunt flumina nunquam deficientia

De fundamento terræ et de abiso, is e in titul. Is i *immorro* ind arg*amaint*, quod Iob dicit, Qui suspendit terram super nihilum.[2] Et alibi dicit, Molis mundi uirtute dei continetur.[3] Et in Psalmo, Qui fundasti terram super stabilitatem suam.[4]

Magni dei uirtutibus appenditur dialibus
globus terræ et circulus abyssi magnæ inditus
70 suffūltu dei iduma omnipotentis ualida
columnis uelut uectibus eundem sustentantibus
promontoriis et rupibus solis fundaminibus
uelut quibusdam bassibus firmatis immobilibus

FMEIП] *car. tit.* MEIП 1 *præfix.* Is he F 2 ut in libro Iob dicitur F *pro* Is i . . . dicit 3 *om.* deorsum F
62 nudibus П crebat M crebrat M* celebrat П 63 obicibus MEI opicibus П 64 uelud I 65 peditemptim F peditentim MП pedetentim EI pedetenptim E* pro E tracti П 66 gelicis T*FMEIП 67 influant П numquam MEIП usquam T*F unquam F*
1 *præfix.* Is he in titul F *et om. post* abiso Argumentum est quod dicitur in libro Iob F *pro* . . . Is i . . . . . dicit 3 Et ut in eodem alibi dicitur Moles F
68 dealibus MEIП 69 terre M terri П circulus M circulis M* abisso M abyso E abysso IП magno F magne F*MП 70 suffulta F idama MEIП 71 columpnis F uelud MI *om.* eundem П sustentibus П 72 promontoris MEI promunctoriis E* solidis FMEIП 73 uelud I basibus MEIП inmobilibus MIП immolibus E
Glossae TF] 62 crebrat] .i. sithlaid T 63 erumpant] frangerent F simul].i. an ata mbristi na fritecoirsi *no* an ata faillsigthe na fritecoirse .i. ruptis ligationibus quibus quodam modo nubibus aqua . . . T ruptis] fractis F 64 quarum] .i. nubium T uberioribus] .i. pro uberibus hic, causa rithmi T 65 pedetemtim] .i. paulatim .i. in chos-imthechtaib T parūm F natantibus] .i. aquis T telli] Tellus, telli, secundæ declinationis, ut Augustinus dicit[5] et masculini generis; et potest dici tellus . . et feminini generis, hæc et hoc tellus, telluris T terræ F per tractus] .i. tre fithisi T istius] maith and ondi . . . . . .i. sithbe *no* erchor . . . est quicquid . . . T[m.s] 66 gellidis] .i. hiems et uer T uenis F feruentibus] .i. æstas et autumnus T uenis F 67 usquam] .i. ubique T unquam F influunt] .i. toiprinnit T deficientia] eo quod ex ea tolluntur . . . T . . . . . ? F 68 appenditur] astaitir T dialibus] .i. diuinis . diuinus secundum ueteres . . . *no* combad . . . . . choir ann . . . . T 69 circulus] .i. ind abís mór i'n ro·inclannad dliged circuil T 70 iduma] .i. manu; iduma Ebreice, cirus Grece, manus Latine ualida] .i. forti T 72 promontoriis] .i. o arusaib T solis] solidis T[m.s] *a man. post.*

[1] Iob xxvi. 8. [2] Iob xxvi. 7. [3] ? [4] Ps. ciii. 5. [5] Cf. Aug. *de Ciuit. Dei* vii. 23.

T] De inferno in imis posito in corde terræ et penis eius et loco, is e in titul. Is i ind arg*amaint*, Eruisti animam meam ex inferno inferiore[1]; ut in euangelio dicitur, Sepultus est diues in inferno.[2] Et alibi, Ite maledicti in æternum ignem.[3] Et alibi, Uermis eorum 5 non moritur et ignis eius non exting(uitur).[4]

Nulli uidetur dubium in imis esse infernum
75 ubi habentur tenebre uermes ac diræ bestiæ
ubi ignis solphorius ardens flammis edacibus
ubi rugitus hominum fletus ac stridor dentium
ubi Gehennæ gemitus terribilis et antiquus
ubi ardor flammaticus sitis famisque horridus,

F] /De incolis inferni qui uel rubore flectunt in nomine domini. Argumentum ut in Apocalipsi dicitur, Donauit illi nomen quod est super omne nomen, ut dicitur, In nomine domini omne genu celestium et terrestrium et infernorum flectitur.[5] Et ut in eodem, 5 Uidi librum in dextra sedentis super thronum scriptum intus et foris, signatum septem sigillis.[6] Et ut alibi in eodem, Uidi librum in dextra eius quem nemo in caelo in terra neque subtus terram possit soluere nisi leo de tribu Iudæ.[7]

80 Orbem infra ut legimus incolas esse nouimus
quorum genu precario frequenter flectit domino
quibusque impossibile librum scriptum reuoluere
obsignatum signaculis septem de Christo monitis
quem idem resignauerat postquam uictor extiterat
85 explens sui presagmina aduentus prophetalia

FMEIΠ] *car. tit.* MEIΠ 1 *præfix.* is he in titul *et om. post* loco F poenis F 2 Argumentum ut in Psalmo dicitur et F *pro* Is i ind argamaint 4 *om.* diues F ignem æternum F 5 *om.* eius F

74 uidentur Π 75 ubi *om.* Π tenebrae ME et *pro* ac MEIΠ dire M 76 solphureus F sulphoreus E sulphureus MIΠ ac dacibus I ædacibus Π 77 *om.* hominum . . gemitus Π et *pro* ac MEI 78 Gehenne E anticus M 79 famisquae M orridus MI 81 genus MIΠ praecario MI fraequenter flecti M 82 inpossibile MEIΠ 83 Christi MIΠ 84 signauerat I 85 explen ME explens M*E* praesagmina MEΠ præsagmina I atuentus profetalia M

Glossae T] 74 dubium] Dubium quasi duuium, incertus duarum uiarum[8] T[mg] in imis] .i. in profundis terræ T infernum] Infernus dicitur quia infra sit; sicut in medio animalis cor, ita infernus in medio terræ est[9] T 75 tenebræ] .i tenebræ dictæ sunt quia tenent umbras T

[1] Ps. lxxxv. 13. [2] Lc. xvi. 22. [3] Mt. xxv 41. [4] Mc. ix. 47. [5] Phil. ii. 9, 10. [6] Apoc. v. 1. [7] Apoc. v. 4, 5. [8] Isid. *Etym.* x. 77. [9] *Ibid.* xiv. 9.

F] De paradiso Adæ, id est, de loco diliciarum. Argumentum ut in Genessi dicitur, Plantauerat paradissum uoluptatis a principio.[1] Et in Apocalipsi dicitur, Dabo ei manducare de ligno quinto quod est in paradiso dei mei.[2] Et iterum in Apocalipsi, Ex utraque parte
5 fluminis lignum uitæ afferens duodecim fructus per singulos menses, et folia ligni in curationem gentium.[3]

Plantatum a prohemio paradisum a domino
legimus in primordio Genessis nobilissimo
cuius ex fonte flumina quatuor sunt manantia
cuius et tua florido lignum uitæ est medio
90 cuius non cadunt folia gentibus salutifera
cuius inenarrabiles diliciæ ac fertiles

De ascensione Moysi ad dominum in montem Sinai, is he in titul. Is hi immorro ind argamaint, quod in lege dicitur, Moyses ascendit et descendit gloria eius super montem Sinai.[4] Uel is he in titul coir so, De mirabilibus gloriæ aduentus domini in montem. Is hi immorro
5 in chanoin, Facta sunt tonitrua et uoces et folgora et terre motus.[5]

Quis ad condictum domini montem conscendit Sinai,
quis audiuit tonitrua supra modum sonantia
quis clangorem perstrepere inormitatis bucinæ
95 quis quoque uidit fulgora in giro coruscantia
quis lampades et iacula saxaque collidentia
preter Israhelitici Moysen iudicem populi

De die iudicii et nominibus eius, is he in titul. Is hi immorro ind argamaint, quod Suffonias dicit, Iuxta est dies domini magnus et uelox nimis; dies illa, dies iræ, et furoris et angustiæ; dies calamitatis et miseriæ; dies tenebrarum et caliginis; dies nebulæ et turbinis;
5 dies tubæ et clangoris.[6]

Regis regum rectissimi prope est dies domini
dies iræ et uindictæ tenebrarum et nebulæ
100 diesque mirabilium tonitruorum fortium
dies quoque angustiæ meroris ac tristitiæ
in quo cessabit mulierum amor ac desiderium
hominumque contentio mundi huius et cupido

MEIП] *car. tit.* MEIП 86 prochemio MI premio E proemio E* paradysum MEIП 87 Genesis MEIП 88 quattuor MEIП 89 etiam *pro* et tua MEIП uite П in *pro* est MEIП 91 ininnarrabilis E diliciae E deliciæ I deliciae M delitiæ П 92 condictam MEIП consedit E synai П 93 ultra *pro* supra MEIП 94 persterpere M bucinae ME 95 figura M fulgora M* gyro EIП corruscantia П 96 lampadas П conlidentia MEIП 97 praeter MП præter I preter Moysen Moysen E 99 ire M uindicte M nebule M 102 cessauit amor mulierum П

[1] Gen. ii. 8. [2] Apoc. ii. 7. [3] Apoc. xxii. 2. [4] Exod. xxiv. 15, 16. [5] Apoc. xvi. 18. [6] Soph. i. 16.

F] De tremibunda presentia dei in die iudicii. Argumentum uero ut apostolus dicit in secunda Epistola ad Corintheos, Oportet nos omnes stare ante tribunal Christi, ut refferet unusquisque propria sui corporis prout gessit, siue bonum siue malum.[1] Et ut in euangelio
5 dicitur, Filius hominis uenturus est in gloria sua; tunc reddet unicuique secundum opera sua.[2]

Stantes erimus pauidi ante tribunal domini
105 reddemusque de omnibus rationem effectibus
uidentes quoque posita ante obtutus crimina
librosque conscientiæ patefactos in facie
in fletus amarissimos ac singultus erumpemus
subtracta necessaria operandi materia

De resurrectione prolis Adæ. Argumentum ut est in Apocalipsi, Ipse dominus in iusu in uoce archangeli in tuba dei descendet de celo.[3] Et iterum, In diebus uocis septimi angeli, cum ceperit tuba canere, consummabitur misterium dei.[4]

110 Tuba primi archangeli strepente admirabili
erumpent munitissima claustra ac poliandria
mundi presentis frigora hominum liquescentia
undique conglobantibus ad compagines ossibus
animabus ethrialibus eisdem obeuntibus
115 rursumque redeuntibus debitis mansionibus

De tribus sideribus igneis Christum significantibus. Argumentum uero est ut in libro Iob dicitur, Qui fecit Oriona et interiora Austri.[5] Nunquid luciferum et uesperam in tempora certa constituisti.[6]

Uagatur ex climactere Orion celi cardine
derelicto Uirgilio astrorum splendidissimo
per metas tithis ignoti orientalis circuli
girans certis ambagibus redit priscis reditibus
120 oriens post biennium uesperugo in uesperum
sumpta in proplesmatibus tropicis intellectibus

MEIП] *car. tit.* MEIП 105 affectibus MEП adfectibus I 107 faciae E facie E* 108 amarissimus E amarissimos E* aerumpemus I 110 strepentiП 112 frigola F* MEIП lucescentia MI luciscentia E lacescencia П 113 conpagines MI conpagine E 114 etralibus EI et ratibus M ateralibus П obuiantibus MIПE* obiantibus E 116 caeli ME cardinae E 117 splendens imo antrorum E astrorum plendens E* splendiensimo I splendidissimo I* 118 tethis MI titis E thetis П 119 gyrans EI peditibus П 121 problematibus MIП problesmatibus E

[1] 2 Cor. v. 10. [2] Mt. xvi. 27. [3] 1 Thess. iv. 15. [4] Apoc. x. 7. [5] Iob ix. 9. [6] Iob xxxviii. 32.

F] De die iudicii et de prefulgente ligno crucis. Argumentum uero est ut in Apocalipsi dicitur, Abscondent se in speloncis et petris montium, et tunc dicent montibus, super nos cadite.[1] Et in Euangelio, Statim post turbationem dierum illorum sol obscurabitur et luna
5 non dabit lumen suum, et stellæ cadent de celo.[2]

Xristo de celis domino descendente celsissimo
prefulgebit clarissimum signum crucis et uexillum
tectisque luminaribus duobus principalibus
125 cadent in terram sidera ut fructus de ficulnea
eritque mundi spatium ut fornacis incendium
tunc in montium specubus abscondent se exercitus

T] /De laude dei ab angelis in titul. Is i im*morro* ind [fol. 13 arg*amaint* atb*era*r in Apocolipsi, In circuitu troni uidi sedes .xxiiii. seniores sedentes in ueste alba et capitibus eorum corona aurea uidi.[3]

Ymnorum cantionibus sedulo tinnientibus
tropodis sanctis milibus angelorum uernantibus
130 quatuorque plenissimis animalibus oculis
cum uiginti felicibus quatuor senioribus
coronas admittentibus agni dei sub pedibus
laudatur tribus uicibus trinitas æternalibus

MEIΠ] *car. tit.* MEIΠ 122 celissimo Π 123 praefulgebit MI praefulgebat E uixillum E 125 sydera IΠ 126 spacium Π 127 moncium Π absconderit Π

car. tit. MEIΠ 1 domini *pro* dei F *om.* in titul F *pro* Is i . . . Apocalipsi F *habet* Argumentum uero est ut in Apocalipsi dicitur 2 throni F *om.* uidi sedes F 3 cornua F

FMEIΠ] 128 canionibus Π* tinmentibus M tinnientibus M*Π 129 tripodiis F tripudis M trip dus E tripudiis I tripidis Π 130 quattuorque MEI 131 uigenti F quattuor MEI 132 atmitentibus M admitentibus E 133 eternalibus Π

Glossae T] 128 tinnientibus] .i. ambinniget na cantana T 129 uernanti bus] .i. inmenicnigetis uile T 130 animalibus] .i. euangelistis T 131 uiginti] .i. cum .xii. patriarchis et .xii. profetis. uel cum .xii. profetis et .xii. apostolis, uel figura .iiii. euangelistarum cum .xxiiii. libris ueteris legis T

[1] Apoc. vi. 15, 16. [2] Mt. xxiv. 29. [3] Apoc. iv. 4.

T] De ustione impiorum nolentes Christum credere, et de gaudio iustorum, in titul. Is si im*morro* i*n*d arg*amaint* quod dicitur in Apocolipsi, (Terribi)lis ignis consumet (aduersarios).[1] Et alibi dicit apostolus, Mansiones multæ sunt apud patrem, et Christus dicit, In
5 domu patris mei multæ mansiones sunt.[2]

Zelus ignis furibundus consumet aduersarios
135 nolentes Christum credere deo a patre uenisse
nos uero euolabimus obuiam ei protinus
et sic cum ipso erimus[3] in diuersis ordinibus
dignitatum pro meritis præmiorum perpetuis
permansuri in gloria a seculis in gloria

Quis potest deo placere nouissimo in tempore
uariatis insignibus ueritatis ordinibus
exceptis contemptoribus mundi præsentis istius

Deum patrem ingenitum cæli ac terræ dominum
5 ab eodemque filium sæcula ante primogenitum
deumque spiritum sanctum uerum unum altissimum
inuoco ut auxilium mihi oportunissimum
minimo præstet omnium sibi deseruientium
quem angelorum milibus consociabit dominus

FMEIП] *car. tit.* MEIП 1 uastatione *pro* ustione F nolent:um F 2 *pro* in titul . . . . quod F *habet* argumentum ut 4 et ut apostolus dicit F 4 ut Christus in euangelio *pro* Christus dicit F domo F
134 furibundos П cosumet M aduersarius I 135 a deo E* 136 eius *pro* ei П 137 eo *pro* ipso П 138 dignitatem MEП 139 secula *pro* gloria FMEIП
1 *om.* deo F vv. 3–9 *om.* MEIП 2 + deo gratias П 5 secula F *om.* primo F 9 consociauit F

Glossae T] 134 consumet] .i. uindicta a deo patre T aduersarios] .i. ueriti dei T 130 nos] .i. genus humanum T euolabimus] .i. in die iudicii T obuiam] .i. in aera T protinus] .i. in ictu oculi[4] T 137 cum ipso] .i. erunt sancti cum Christo post iudicium T in diuersis] .i. ut dicitur, Red(det unicuique) secundum opus suum[5] T 139 in gloria] .i. in regno T sæculis] .i. præsentibus T in gloria] .i. infinita T
1 quis] . . interroga . . . T^{ns} nouissimo] .i. in fine mundi . . . . T
5 primogenitum] uel progenitum T 9 angelorum] .i. is . . . . . . angeli in celo T

[1] Hebr. x. 27. [2] Jn. xiv. 3. [3] Cf. 1 Thess. iv. 17. [4] 1 Cor. xv. 52. [5] Mt. xvi. 27.

[NOTAE.]

T] fol. 11b *in sup. marg.*

. . . . . . obponitur illis . cur anima paruuli, quæ non propagatur, ut caro, cum carne originalis (pecc)ati tenetur consortio? deus nunquid iniustus est, ut cum carne mittat animam (in ignem æternum, quæ) cum carne non habet commune peccatum? Et hoc cum illis obponitur, omnino (deficiunt). At illi possunt in paruulis iustum dei iudicium firmare, ut commune habeant peccatum originale, sicut commune uendicant utriusque propagationem . . . . obmutescunt. Animam quippe humanam certum est in ipso . . . . conditionis suæ munere percipise . sic necesse est ut corpus (in quo hic) uixerit, in resurrectione recipiat . Quisque ergo dicat animata semina profluxise, siue illa quæ concipiuntur, siue quæ nocturna ilusione funduntur? Quod omnis sapiens uidet quam obsordum et a ratione omnibus modis alienum.[1]

T] fol. 12 *in. sup. marg.*

. . . . pauper et . . . pauper diues lex enim uno uerbo completur, id est, diliges proximum . . . . plenitudo legis caritas est . Gregorius . caritas alieni laboris nostra facit : in Abel, per sacrificium gratia; in Noe per diluuium secura; in Abraam, perigrinatione fidelisima; in Moisi inter i[n]iu[r]ias lætissima; in Dauid, in tribulationibus mansuetissima,[2] et reliqua . . . . sanguine humano pulluta fuerat nec ad sepulturam fuerat aperta par erat . . . . uirginis erat a filio uinceretur

T] fol. 12b *in sup. marg.* . . . flu . . . . . exeunt . . . . . . sabbato et extra ciuitatem iuxta . . . exire non licet longius; quomodo ergo hoc tempore . . . . . tempore quo . . . . liberos nos ab his impedimentis dei auxilium . Augustinus aliter . . . ne in tristitia aut lætitia rerum temporalium quis illam . Gregorius aliter . id est ne (fi)niatur fructus nostri operis cum sine temporis . . . hoc . . sabbato tempus hoc dicitur de castitate . . . .

T] fol. 13 *in sup. marg.*

. fu)erit formido consumpta, quædam iam de præ(sumptione ueniæ se)curitas nascitur, et in amore celestium gaudiorum (animus inflammatur) : et qui prius flebat ne duceretur ad suplicium, postmodum . . . . uisionis dei . . . . æterna metuebat[3]

F] fol. 2 *in inf. marg.*

Ex libris de conuentu de Dunnagall

[1] Isid. *Diff.* ii. 30, 106. 107.
[2] Cf. *Leabhar Breac.* fol. 68*a*.
[3] Hrab. Maur. *in. Ios.* lib. iii. c. 6.

F] fol. 3 *in inf. marg.*

Beand*acht* o Domnall m*ac* Dabog mic Mæl-tuili lesin leabhar-sa; *ocus* as e Colam Cille do·cuir re leghes iat fein a cath Cuil-dremne; *ocus* o Mæl-tuili m*ac* Mæla-fith . . . atait clann mic Mæl-tuili i. ar slicht Neil Nain-gialaigh. Finit.

B] fol. 237a *in inf. marg.*

Geib in Altus co basecht
na dam c*er*t do d*e*man dur
ni·s·fil gal*ar* isin bith
na cith na cuirfe for cul.

B] fol. 238b *in inf. marg.*

Fuil trini.
na dlegair do bocht Dé bí
dimmda d'a bethaid cipe
cesacht *ocus* áibele.

[Praefatio in Hymnum *In te Christe.*]

T] In te Christe. Colum Cille doronai in n-immon-sa; tre rithim (do)ron(ai), *ocus* se sill*aba* dec in cech line. Atb*er*at (*immorro*) fairenn (aile) co nach e Colum Cille et*ir* doronai, *acht* ota 'Christus Redemptor' usque . . . . . 'Christus crucem,' *ocus* is aire . . . . multi illam partem. Locus Hi; tempus Aeda m*ei*c Ainmirech; causa, ar laiget ro·thaithmet in trinoit isind 'Altus,' *ocus* is *ed* on ro·inchrech Gregoir im Colum Cille . . . .

F] In te Christe. Colum Cille dorigne in n-immon-sa; tria rithim n·oscarda; oc*us* is aire doronai, ar is bec ro·thaithmet Trinitatem isin molad remond, ar isbert Griguir ba dech do moltaib man-bad sein.

[Hymnus S. Columbae *In te Christe.*]

T] IN te Christe credentium miserearis omnium
tu es deus in sæcula sæculorum in gloria

Deus in adiutorium intende laborantium
ad dolorum remedium festina in auxilium

5 Deus pater credentium deus uita uiuentium
/Deus deorum omnium deus uirtus uirtutium [fo. 13b.

Deus formator omnium deus et iudex iudicum
Deus et princeps principum elimentorum omnium

Deus opis eximiæ celestis Hierusolimæ
10 Deus rex regni in gloria deus ipse uiuentium

F] 1 miseriaris 2 secula seculorum 10 ipsi

Glossa T] 9 eximiæ] .i. excelsa *a man. post.*

T] Deus æterni luminis deus inenarrabilis
Deus altus amabilis deus inestimabilis

Deus largus longanimis deus doctor docibilis
Deus qui facit omnia noua cuncta et uetera

15 Dei patris in nomine filique sui prospere
sancti spiritus utique recto uado itenere

Christus redemptor gentium Christus amator uirginum
Christus fons sapientium Christus fides credentium

Christus lorica militum Christus creator omnium
20 Christus salus uiuentium et uita morientium
coronauit exercitum nostrum cum turba martirum

Christus crucem ascenderat Christus mundum saluauerat
Christus et nos redemeret Christus pro nobis passus est

Christus infernum penetrat Christus cælum ascenderat
25 Christus cum deo sederat ubi nunquam defuerat

Gloria hæc est altissimo deo patri ingenito
honor ac summo filio unico unigenito

Spirituique obtimo sancto perfecto sedulo
amen fiat perpetua in sempiterna sæcula
30 In te Christe credentium

Protegat nos altissimus de suis sanctis sedibus
dum sibi ymnos canimus decim statutis uicibus
sitque nobis propitius diebus atque noctibus

F] 15 filiique 16 itinere 21 martyrum 23 redimerat
24 *om. hæc linea* 28 optimo 30 *om.* credentium

Glossa T] 2 decim] deich trátha do·chelebrad Colum Cille ut ferunt, *ocus* is do stair Eoin Cassion ruc som sein[1] T[ms]

[1] Cf. Cassian. *Instit.* iii. 3, 4.

[NOTA.]

T] fol. 13b *in sup. marg.*

. . uel alterius . . dixit pater suus, quid habes . . . . respondit . . . terram australem et arentem dedisti mi(hi) iunge et irriguam[1] . Dedit ei pater . . . et irriguum inferius. Axa quippe super asinam sedet cum irratio(nalibus) . . . motibus anima præsidet et reliqua; irriguum quippe superius anima cum sese . . . . regni desiderio affligit; irriguum uero inferius accipit cum . . . . (indi)gentibus possesa tribuere, ardorem fidei sed adhuc (gratiam) lacrimarum non habent[2]

Glossa T] 3 pater] .i. deus

[1] Ios xv. 19.

[2] Hraban. Maur. *in. Ios.* lib. iii. c. 6.

[PRAEFATIO IN HYMNUM *NOLI PATER.*]

T] Noli pater. Colum Cille fecit hunc ymnum eodem modo ut "In te Christe." Locus dorus disirt Dairi Chalcaig; tempus idem Æda meic Ainmerech; causa, Colum Cille aliquando uenit ad collocium regis co Daire co ro·edprad in port do *co*
5 *n*-airliud. Opais iarum Col*um* Cill*e* in port, quia prohibuit Mobi imme accipere mundum co c(lo)ad a éc. In tan iarum tanic Col*um* Cill*e* co dorus in bale, is ann-sein dorala triar do muintir Mobí do, *ocus* cris/ Mobí occu, et dixerunt [fol. 14 "mortuus est Mobí," et dixit Colum Cille:
10 Cris Mobí
ni ro·iadad im lua,
sech ni ro·oslaicced ria sáith,
ni ro·dunad im gua.
Luid Colum Cille for culu cosin ríg, et dixit regi, "in n-ed-
15 pairt tucais-[s]iu dam-sa i mbúaruc, tuc dam nunc." "Doberthar," ar in rí. Loiscther trá in bailc coso-neoch bái and uile. "Espach sein," ol in rí, "ar mani loiscthe, ni biad tacha broit na biid ann co brath." "Biaid im*morro* ann o-ṡein immach," ar se, "intí bias ann, ni bia aidche troiscthe."
20 Tarmairt tra in tene ar a met loscud in daire uile, conid ar a anacul in daire dorónad in t-immon-sa. *No* is lathe bratha dorat di-a aire, *no* tene feile Eoin, *ocus* canair fri cech tenid *ocus* fri cech torann o-ṡein ille; *ocus* cip e gabas fo lige *ocus* fo érge, no·n·anaig ar thenid ṅgellan, *ocus* angid in n*on*bur is
25 ail di(-a) mu(intir)

F] Colum Cille doronai hunc ymnum, tria rithim n-oscarda; i nDaire Chalgaig doronad, ut quidam dicunt. *No* is lathe Bratha dorat di-a oeid, *no* tene na fele Eoin; *no* is do anocol in daire dia ro·losced te(ne toraind) in baile iar n-a tabairt do Æd m*acc* Ainmirech, co
5 ro·thrial in tene loscud . . , conid aire-sin dorigned in t-immun-sa. Oc*us* canair fri cach toraind; oc*us* gib e gabas fo lige *ocus* fo ergæ, no·soerand ar cach tenid, oc*us* no·soerand ar thenid gelain, *ocus* in nonbur as ansu leis di-a muintir.

[Hymnus S. Columbae *Noli Pater.*]

T] NOli pater indulgere tonitrua cum fulgore
ac frangamur formidine huius atque uridine

Te timemus terribilem nullum credentes similem
te cuncta canunt carmina angelorum per agmina

5 Teque exultent culmina cæli uagi per fulmina
o Iesu amantissime o rex regum rectissime

Benedictus in sæcula recta regens regimina
Iohannes coram domino adhuc matris in utero

Repletus dei gratia pro uino atque siccera

10 Elizabeth et Zacharias uirum magnum genuit
Iohannem baptizam precursorem domini

Manet in meo corde dei amoris flamma
ut in argenti uase auri ponitur gemma

FOQ] 1 tonitruo F fulgare OQ 2 ne *pro* ac FOQ huis OQ *post* te + deum OQ credens OQ 4 canant carmena Q agimina OQ 5 exaltent F culmena Q celi OQ flumina Q 6 amantisime OQ rectisime Q 7 secula OQ regimine OQ 8 Iohanes Q corum O athuc O 9 gracia O sicera F sisare OQ 10 Elezabet O Elistabet Q *om.* et FOQ Zachariæ F Sdacarias O Sacarias Q 11 babtizam F bautistam O baptistam Q procursorem O percursorem Q domini mei OQ 12 flama Q 13 argenteo F argensio O argentio Q uasse F uace Q aurea F aurio OQ gema OQ + amen OQ

Glossae T] 1 indulgere] .i. nos 2 huius] .i. tonitrui uridine] .i. o erloscud *no* a Luidechuir 3 similem] .i. deo 4 canunt] .i. laudant 5 exultent] .i. failtnigit 7 benedictus] .i es 8 Iohannes] .i. gratia dei interpretatur 9 repletus] .i. est siccera] .i. sine cera .i. nomen omni liquori ebrio . . . . omnis liquor dulcis si . . . .

[Nota.]

T] fol. 14 *in sup. marg.*

. boni soli nunquam sunt nisi in cælo, mali soli nunquam sunt nisi in inferno . Hæc autem uita quæ inter cælum et infernum est, ut in medio consistit ita ut utrorum fines recipit, ille veraciter (omnia) diligit, de se nihil relinquit, et alibi dicit, Alias oues habeo quæ non sunt . . . . et illas oportet me adducere ut fiat unus grex et unus pastor[1] . . . . . . (pro)funda uerba ex ore ueritatis dicitur qui dimittit aquam . . . .

[1] Jn. x. 16

[PRAEFATIO IN ORATIONEM S. IOHANNIS EUANGELISTAE.]

T] Deus meus. Iohannes filius Zebedei hanc epistolam fecit. I n-Effis da*na* doronad; i n-aimsir im*morro* Domitiani doronad. Haec est causa: *con*(fliucht) mór dorala et*er* Eoin *ocus* Aristodim .i. sacart tempuil Deane, *co n*-erbairt Eoin fri 5 Aristodim, "Tiagam, a Aristodim," ol se, "co tempul Cr*ist* fil isin chathraig, *ocus* attaig Deain ann, co' taith in tempul; *ocus* rega let-su iar-sein co tempul Deane ocus guidfet-sa Cr*ist* co ro·tuite; *ocus* dia theth tempul Deane erum-sa, is ferr Cr*ist* quam Deain, *ocus* iss-ed as chóir duit-siu adrad Cr*ist* 10 iar-sein." "Dentar iarum," ar Aristodim. Lotar post co tempul Cr*ist*. Orauit Aristodimus tribus horis Deanam et nec tamen cecidit templum· Christi. Exierunt postea ad templum Deanæ, et orauit Iohannes ut caderet, et statim cecidit. Et Aristodimus temptauit occidere Iohannem, sed 15 non ausus est pro multitudine Christianorum. "In fail ní no·laad cumtabairt uait beos, Aristodim?" ar Eoin. "Ata," ar se, "dia n-eba-su lán cailig de linn . . . ueneno, et si non eris mortuus statim, credam deo tuo." Et dixit Iohannes, "duc hííc." "Dabitur," ar se, "acht co tartar do na 20 cimmedaib ar trialtair do marbad ico'nd ríg nunc, quia non melius est mori ferro quam ueneno." Ut timeret Iohannes, dixit Aristodimus hoc. Et primus porrexit cani uenenum, et statim mortuus est; et post canem porrexit semiæ, et illa similiter mortua est; et postea datus est illis 25 potus, et mortui sunt statim. Et sic dedit Iohanni; et dixit Iohannes tunc "Deus meus pater, etc.," et bibit, et non nocuit ei; et haec est causa dénma huius ymni. Et suscitati sunt qui mortui fuerunt ueneno, et sic credidit Aristodimus et alii multi cum eo. Et si quis cantauerit hunc ymnum in liquorem 30 aut in aliquid quod posit nocere, in sanitatem (redit). In fine uniuscuiusque anni elegitur de populo iuuenis sanctus sine macula peccati ut . . . . . .
et . . . . . . circum.

F] Iohannes Apostolus fecit hanc epistolam, in tan dorat Aristodimus sacerdos neim do in calicem, ico'nd rig ic Domitiain, dia ro· marbad ann, adfiadathar i certamain Eoin.

[ORATIO S. IOHANNIS EUANGELISTAE.]

T] DEus meus et pater et filius et spiritus sanctus, cui omnia subiecta sunt, et cui omnis creatura deseruit et omnis potestas/ subiecta est, et [fo. 14b metuit et expauescit et draco fugit et silit uipera et
5 rubeta illa quæ dicitur rana quieta torpescit scorpius extingitur regulus uincitur et spelagius nil noxium operatur et omnia uenenata et adhuc ferociora repentia et animalia noxia tenebrantur et omnes aduersæ salutis humanæ radices arescunt : tu extinge
10 hoc uenenatum uirus et extinge operationes eius mortiferas et uires quas in se habet euacua et da in conspectu tuo omnibus his quos tu creasti oculos ut uideant aures ut audeant cor ut magnitudinem tuam intelligant. amen.
15 Matheus Marcus Lucas Iohannes.

FCN] C *præfix.* Tunc beatus Iohannis iacentibus mortuis qui uenenum biberunt intrepidus et constans accipit calicem et signaculum crucis facians in (eo) dixit *tit.* N Contra uenenum
1 et pater N pater N* cui . . . . sunt et *om.* C *ins.* C* 2 *om.* et *ante* cui N 4 draco et N silet FC* 6 extinguitur FCN et regulus C 6 spalagius CN spelagus F nihil FCN sed omnia *pro* et omnia N 8 *om.* et *ante* animalia C 9 arescent. Tu extingue C tu domine extingue N 10 extingue *pro* et extinge CN 12 *om.* his CN 13 audiant FC 14 corda N intellegant CN *om.* amen FCN 15 *om.* CN *sed add.* C per te Christe Iesu qui uiuis et regnas in saecula saeculorum. Amen. *add.* N Et cum hoc dixisset totum semetipsum armauit crucis signo, Et bibit totum quod erat in calice, Et postea quam bibit dixit, Peto ut propter quos bibi conuertantur ad te domine, Ad salutem quæ apud te est, Te inluminante mereantur peruenire amen.

Glossae T] 1 Deus] adit tu extinge cui] .i. is duit-siu 2 omnia] .i. elimenta 4 draco] multa genera sunt draconum .i. terrestres . . . . sed omnes ig(ne nocent) uipera] .i e. ui parens .i. dente nocet 5 quieta] .i. antach .i. bledmil torpescit] *in sinistr. marg.* (col)uber cinere, scorpius cauda, (ba)sili[sc]us ossibus post (mo)rtem nocet, serpens (lin)ga nocet regulus] .i. anela nocet *et in dextr. marg.* regulus .i. rex omnium serpentium ; nulla auis uolans uiso eo potest euadere sine peste, et tamen mustella eum occidit[1] 6 spelagius] .i. uestigio nocet 10 operationes] .i. ueneni

[1] Cf. Isid. *Etym* xii. 4, 6.

[NOTA.]

T] fol. 14b *in sup. marg.*

. . . . . ac superbiæ morte moriretur; item elimoisina . . . id est ipsi homini et proximo suo, ut Augustinus Aurilius ait, Qui uult (elimoisinam dare) a semetipso debet incipere[1]; in elimoisina homini ipsi .ii. species oc(currunt, corpori) et animæ; misericordia animæ, ut ne quis animam suam (in peccatis) relinquat; corpori quoque misericordia præstanda est, id est ne quis corpus . . . . proximi elimoisinam fiat, id est ut semetipsum docet sic proximum docet, ut semetipsum corripit sic proximum c(orripiat).[2]

[1] Pseudo-Aug. *Serm.* ccciv.

[2] Cf. *Leabhar Breac* fol. 69a.

[Praefatio in Epistolam Saluatoris Nostri.]

T] Beatus es et rl. Crist fein ro·scrīb co n-a laim in n-epis-til-se, am*al* adfét Eusebius in n-a stair; i nHierusalem *immorro* ro·scribad, in tempore Tiberii Cessaris scripta est. Causa uero hæc est: Abgarus toparca, rí tíre Armeniæ *ocus* na tíre fri sruth n-Eofrit attuaith, ro·bai i ngalur trum in Edisa ciuitate; co tuc-cad epis*til* uad co Cr*ist* co tisad di-a íc, ar atchuala corbo macc Dé hé, *ocus* co n-ícad sochaide; conid ar molad irse Abgare dorona Cr*ist* in n-epistil-se. Ata tra in n-epis*til*-se in Edisa ciuitate, in qua ciuitate nullus hereticus potest uiuere, nullus Iudeus, nullus idulorum cultor; sed neque barbari aliquando eam inuadere potuerunt, ex eo tempore quo Euagarus rex eiusdem ciuitatis accepit epistolam manu saluatoris scriptam. Hanc denique epistolam legit infans baptizatus stans super portam et murum ciuitatis. Siquando gens uenerit contra ciuitatem illam, in eodem die quo lecta fuerit epistola manu saluatoris scripta placantur illi barbari aut fugantur infirmati.

F] Beatus es. Iesus Christus fecit hanc epistolam, dia raba rex Edisæ ciuitatis qui dolorem pedis habuit, co tucad epist*il* uad co Cr*ist*, co ndigs*ed* di·a acallaim oc*us* di-a ic; oc*us* tuc Tathheus in n-epistil do-som iar cessad Cr*ist*, oc*us* iss . . . .
. ataat in . . . . epistil *ocus* corop . . .
. . . . . i nDia . . . . . daib ordaib oc*us* . . . . .
g nach n-eretecda bith fri re n-uaire isin (cathr)aig-sin.

[Epistola Saluatoris nostri ad Abgarum.]

T] BEatus es qui me non uidisti et credidisti in me.[1] Scriptum est enim de me quia hi qui uident me non credent; et qui me non uident ipsi in me credent et uiuent. De eo autem quod scripsisti mihi
5 ut uenirem ad te, oportet me omnia propter quæ misus sum hic explere, posteaquam compleuero recipi me ad eum a quo misus sum. Cum ergo fuero asumptus mittam tibi aliquem ex discipulis meis qui curet egretudinem tuam et uitam tibi atque his qui
10 tecum sunt præstet.

/Domine domine defende nos a malis et custodi nos [fol. 15
in bonis ut simus filii tui hic et in futuro. amen.
Saluator omnium Christe respice in nos Iesu
et miserere nobis.

FJ] *tit.* J Incipit epistola saluatoris domini nostri Iesu Christi ad Abagarum regem quam dominus ma(nu) scripsit et dixit 3 + in me *post* credent J 6 misus J missus J* 6 Et posteaquam J recipe J recipi J* 7 misus J missus FJ* 8 assumptus F adsumtus J ut qui F ut *pro* qui J curat F egritudinem J 9 at J atque J* 10 *add.* F saluus erit; sic scriptum est, Qui credit in me saluus erit[2] *add.* J et saluus eris sicut scriptum, Qui credit in me saluus erit. Siue in domu tua siue in ciuitate tua siue in omni loco nemo inimicorum tuorum dominabitur et insidias diabuli ne timeas et carmina inimicorum tuorum distruuntur. Et omnes inimici tui expellentur a te siue a grandine siue a tonitrua non noceberis et ab omni periculo liberuaueris . siue in mare siue in terra siue in die siue in nocte siue in locis obscuris . si quis hanc epistolam secum habuerit securus ambulet in pace. amen.
2 qui regnas in secula seculorum *pro* amen F *om.* 3 F

Glossae T] 1 es] .i. Abgare 2 scriptum] .i. in Essaia profeta[3] de me] .i. de Christo hi] .i. Iudei uident] .i. corpore 3 credent] .i. spiritu qui] .i. gentes uident] .i. corporaliter 4 credent] .i. spiritualiter uiuent] .i. in perpetuum de eo] .i. subintellige respondeo uel dico scripsisti] .i. in tua epistola 5 ad te] .i. ad Edissam oportet] .i. hæc est responsio .i. oportet me facere omnia [quæ] promisa sunt de me a profetis 6 hic] .i. in Iudea, uel in Hierusalem, uel in hoc mundo compleuero] .i. leges et profetias recipi] .i. in ascensionem 7 ad eum] .i. ad patrem misus] .i. in humanitate .i. ad saluandum mundum 8 asumptus] .i. a patre in cælum mittam] .i. ad te tibi] .i. Abgare aliquem] .i. Tatheum discipulis] .i. ex apostolis 9 tuam] .i. Abgare uitam] .i. perennem et doctrinam et sanitatem 10 tecum] .i. in fide Christiana

[1] Jn. xx. 29. [2] Cf. Mc. xvi. 16. [3] Isa. vi. 9.

TJ Euangelium domini nostri Iesu Christi liberet nos protegat nos custodiat nos defendat nos ab omni malo ab omni periculo ab omni langore ab omni dolore ab omni plaga ab omni inuidia ab omnibus insidiis diabuli et malorum hominum hic et in futuro. amen.

FJ] 6 *post* custodiat nos *add.* uisitet nos F 7 plaga *pro* periculo F *post* dolore *add.* ab omni perturbatione F periculo *pro* plaga F 8 diaboli F 9 *om.* amen F 1–9 *om.* J *sed add.* Deus omnipotens et dominus noster Iesus Christus et spiritus sanctus custodiat me diebus ac noctibus, corpus et animam, hic et ubique in sempiterna secula &c.

[NOTA.]

T] fol. 15 *in sup. marg.*

. . titudinem nostram sicut de anima Christiana dicitur: Omnis caro fenum est et reliqua.[1] Sed gloria eius filiæ regis ab intus.[2] Nam extrinsecus maledicta et persecutiones et detractiones promittuntur; de quibus tamen in celis merces æterna est quæ sentitur in corde patientium eorum qui iam possunt dicere,[3] Glori(abo) in tribulationibus.[4] Hieronymus. Illa maledictio beatitudinem creat.[5]

[1] Isa. xl. 6. [2] Ps. xliv. 14. [3] Aug. *de Serm. Dom. in Monte* i. 5. [4] Eph. iii. 13. [5] Hieron. *in Mt.* v. 11.

[Praefatio in Hymnum S. Fiechi.]

T] Genair Pat*raic*. Fiac Sleibte doronai in n-immun-sa do Patraicc. In Fiac-sin da*na* m*a*c e-side m*e*ic Ercha m*e*ic Bregain m*e*ic Daire Barraig—o 'taat U Barrche—m*e*ic Cathair Moir; dalta da*na* in Fiac-sin do Dubthach m*a*c Hui
5 Lugair, ard-filc Herenn e-side. I n-aimsir Loegaire m*e*ic Neill [dorónad]. *Ocus* is e in Dubthach-sin atracht ria Pat*raic* hi Temraig iar n-a rad do Loegaire, 'na ro·eirged nech remi isin (tig),' *ocus* ba cara do Pat*raic* he o-sein immach, *ocus* ro·baits*ed* o Pat*raic* he iar-sein. Luid da*na* fecht co
10 tech in Dubthaig-sin (i Laignib). Ferais iar*um* Dubthach failte moir f*ri* Pat*raic*. Atb*ert* Pat*raic* f*ri* Dubthach, "Cuinnig dam-sa," ol se, "fer g*ra*id so-chenelach so-bessach óen-[ṡ]étche *ocus* oen-m*a*c occai tantum." "Cid ar a cuinche-siu sein .i. fer in chrotha-sin," ol Dubthach. "Di-a dul fo
15 g*ra*daib." "Fiac sein," ol Dubthach, "*ocus* dochoid-side f*or* cuairt i Connachtaib." In tan t*ra* batar forsna briathraib-se, is ann tanic Fiac (do) chuairt leis. "Ata sunn," ol Dub*thach*, "intí ro·imraidsem." "Cia beth," ol Pat*raic*, "bes ní ba háil dó quod diximus." "Dentar trial (mo) b*er*tha-sa," ol
20 Dub*thach*, "*co n*-accadar Fiac." O 'tchonnairc t*ra* Fiac, ro·iarfaig, "Ced ar a trialtar," ol se, "Dubthach do b(achaill)? ar is espach sein," ar se, "ar ni fil i nHerinn filid a lethet." "No·t·gebtha dar a hesi," ol Pat*raic*. "Is lugu mo esbaid-se a Herinn," ol Fiac, "quam Dubthach." Tall t*ra* Pat*raic* a
25 ulcha do Fiac tunc, *ocus* tanic rath mór fair iar-sein, co ro·leg in n-ord n-eclas(tacda) ulle i n-oen aidche, uel .xu. diebus ut alii ferunt, *ocus* co dardad g*ra*d n-eps*cuip* fair, *ocus* conid he as ard-eps*cop* Lagen o-sein ille *ocus* a chomarbba di-a eis. Loc do Duma ṅGobla fri Sleibte aniar-thuaith; tempus
30 im*morro* Lugdach m*e*ic Loegaire, ar is e ba rí Herenn tunc; causa *immorro* ar molad Pat*raic*, *ocus* iar n-a ec doronad ut ferunt quidam.

F] 1 *om.* Genair Patraic Fiacc Sleipte molad *pro* immun Phat*raic* 2 m*a*c sede 3 Dare Oe Barche *pro* U Barrche 4 mor 5 ard-file Hérend he-side amsir 6 Neill *ocus* Pat*raic* doronad atraracht i *pro* hi 7 rád 8 tich do Ph*atraic* 9 ro·bats*ed*-som o Phat*raic* iar-sin da*na* Pat*raic* 12 sob*essach* 13 ocai ced 14 cuinchi-siu sein, ol Pat*raic* .i. 15 sin 16 *Con*nactaib briathra-sa is and 17 oc*us* a *pro* do sund 18 ro·imradsem beith 19 bertha-sa 20 o 'tchonnair tra Fiac sin 21 *om.* ar a bachaill 22 seat *pro* is sin nHerind 24 Herind Dubtha(ch) 25 ulchai Fiac oc*us* *pro* co ro·leg 26 n-eclastacda uile *pro* ulle 27 tartad 28 o-ṡein chomarba heis 29 dno *pro* do Gobla Sleipte -thuaid 30 is he Hérend 31 oc*us* is 32 quidam auctores

[Hymnus S. Fiechi in Laudem S. Patricii.]

T] GEnair Patraicc in Nemthur, is ed atfet hi scelaib,
maccan se ṁbliadan dæc in tan dobreth fo déraib.

Succat a ainm itubrad ; ced a athair, ba fissi
macc Alpuirn m*ei*cc Otide hoa deochain Odissi.

5 Bai se blia*dna* i fognam, maisse dóine ni·s·toimled
bat*ar* ile Cothraige cethar-trebe di-a fognad.

F] 1 génair Pat*raic* iss*ed* adfét 2 déc 3 hitubrad cid fisse 4 mac Calpuirnd Otidi 5 blíadna hi doinne ni·s·tomled 6 Kothraige -threbe ·fognad

Glossae TF] 1 Nemthur] .i. catkir sein (sen F) feil fil (F) i mBretnaib tuaiscirt (tuascirt F) .i. Ail Cluade TF^{mg} atfet] .i. periti F 2 dobreth] .i. tuccad T tucad F déraib] .i. fo doere .i. fo brón na dóiri T 3 Succat] .i. Bretnas sein *ocus* 'deus belli' a Laten T .i. Bretnas uel deus belli, uel fortis belli a Laten uaire 'su' isin Bretnais is 'fortis,' *no* is 'deus' acht 'cat' is 'bellum.' Succat mac Calpuirnd: iss é seo genelach Pat*raic* m*ei*c Calp*uirnd* m*ei*c Pot*ide* m*ei*c Odissi m*ei*c Gorniad m*ei*c Mercuid m*ei*c Ota m*ei*c Muric m*ei*c Oric m*ei*c Leo m*ei*c Maxim m*ei*c Hencreti m*ei*c Ferini m*ei*c Britti a quo sunt Bretani nominati. Multa Patricius habuit nomina ad similitudinem Romanorum nobilium .i. Succet cet*us* suum nomen baitse, a parentibus suis; Codrige, a ainm inn-a doere i n-Erind; Magonius .i. 'magis agens' quam ceteri monachi, [a] ainm ic a foglaim ic German; Patricius, a ainm fo gr*a*daib, *ocus* is Celestinus co[m]arba Petair dorat fair F^{mg} itubrad] .i. is *ed* ro·ráided a peritis T fissi] .i. ba coir a fiss (fis F) TF 4 mac C.] .i. qui fuit sacerdos TF Otide] .i. proprium T .i. Potaid F Odissi] .i. proprium T 5 bái se bliadna] .i. ro·bai (i n-a dóeri) F^{mg} + .i. fo intamail na hiubile (iubile F) bicce Ebreorum TF^{mg}. Iss e seo fochond a doere: Patraic *ocus* a athair .i. Calpuirnn, Conces im*morro* a mathair, ingen Ocmuis, et quinque sorores eius .i. Lupait *ocus* Tig*ris* *ocus* Liamain *ocus* Darerca et nomen quintæ Cinnenum, frater eius .i. dechoin Sannan, dochuatar ule a Bretnaib Ail-Cluade dar muir n-Ict fo-des *for* tur*us* co Bretnaib Armuirc Letha .i. co Bretnaib Let . . , ar ro·batar brathair doib and in tan-sen, *ocus* ba do [F]rańccaib das*ss* mathair inna clainne .i. Conces, *ocus* ba siur side cobnesta do Martan. Is í sen amser ro·batar .uii. m*ei*c Sectmaide .i. rig Bretan *for* longais o Bretnaib. Doronsat *tra* creich moir i mBretnaib i mBretnaib Armuirc Letha, ubi Patricius cum familia fuit, *ocus* ro·gonsat Calpuirnn and-sen, *ocus* tucsat Pat*raic* *ocus* Lupait leo dochum n-Erend, *ocus* ro·recsat Lupait i *Con*aillib Muirthemne *ocus* Pat*raic* i tuascert Dal-Araide F^{mg} maisse] .i. biad maith *ocus* etach T ni·s·toimled] .i. ni·s·caithed TF 6 Cothraige] .i. ro·lenastar in t-ainm as Cothraige T .i. cethair aige TF arinni dogníth tribibus .iiii. T .i. eg . . . s. iiii. domibus seruitium F

T] Asbert Uictor *fri* gniad Mil con tessed for tonna;
*for*ruib a chois *for*sind leicc, marait a es, ni bronna.

Dofaid tar Elpa huile, De mair, ba amru retha,
10 *co-n*·id·farggaib la German, andes i ndeisciurt Letha.

F] 7 Milcon tessed 8 choiss leic di-a æs 9 amra
10 conidfarcaib ndesciurt

Glossae TF] 7 asbert] .i. attrubairt T Uictor] .i. angelus T aingel F 'Asbert Uictor' frig *adni*.i. atrubairt Uictor .i. angel communis Scotticæ gentis sein: quia Michael angelus Ebreicæ gentis, ita Uictor Scottorum; ideo curauit eos per Patricium F^{mg} gniad] .i. fri gnithid TF + .i. *fri* fogantaid *no* F + .i. frisin T mogaid TF Mil] .i. milid T Mil con] genetiuus est hic, Michul *mac* hui Buain, rí tuaiscirt Dal-Araide F^{mg} tessed] .i. co ndichsed T *co n*dechsad F tonna] .i. *for* muir TF + sair do legunn T 8 forruib a chois] .i. ir-richt eoin ticed Uictor aingel co Pat*raic*, in tan ro·boi ic ingaire mucc Milcon m*eic* hui Buan i n-Arcail .i. nomen uallis magnæ in-sen i tuasciurt Dal-Araide ic sléib Mis; *ocus* i Sciric sainriud ticed cucai. Eclesia sen hodie in ualle illa, *ocus* maraid slicht a choss beos forsin cloich. Oc*us* asb*ert* Uictor fris, "Is mithig duit," ol se, "dul dar muir do foglaim, ar is duit ro·chind Dia corop tu bas *for*cetlaid do luct na hindse-sa iar-tain." "Ni reg-sa," ol Pat*raic*, acsi d(iceret) et stetit, ". . nec perueniret ad Germanum co . . . deoin domino meo." "Eirg-siu," ar in t-angel, "*ocus* iarfaig dó." Dochuaid *tra* Pat*raic* oc*us* ro·iarfaig dó, *acht* ni fuair deonugud *acht* ma dob*é*rad bruth oir bad cutr*umma* ri-a chend dó. Asb*ert* P*atraic* fris, "Dar mo de broth, is tulaing Dia sen, mad ail do": genus iuramenti sen la Pat*raic*, ac si diceret, 'dar mo Dia bratha.' Luid Pat*raic for* culu co a muccna isin dithrub doridise, oc*us* atfét do Uictor omnia uerba domini sui. Asb*ert* in t-angel fris, "Len-su in torc ut, *ocus* dochelaid bruth n-oir asin tal*main*, oc*us* beir-siu lat é do['t] tigernu." Et sic factum est; *ocus* tuc in t-angel inni Pat*raic* .lx. mile i n-oen lo, uel .c. ut alii dicunt .i. otha sliab Mis i nDal-Aroide co cill Cianna(in) . . *for* bru Boinne a-tuaid fri Manistir anair; *ocus* ro·rec Ciannan he frisna noere ro·batar ic Inbiur Boinne ar da chore umai, ocus tuc leis iat fri fraiged a thige, *ocus* ro·lensat al-lama dib *ocus* lama a muintiri. Et ille penituit et obsolutus est P*atricio*, duxit et a n[a]utis eum in libertatem; et babtizatus est Ciannan a Patricio postea F^{mg} 8 es] .i. a folliucht TF bronna] .i. ni tesb(an)ind F 9 dofaid] .i. ro·faidestar Uictor Patraic dar sleib n-Elpa T .i. ro·faid, *no* ro·fuc Dia *no* in t-aingel. Cinnas do a rad 'dar Alpain'? (ni *anse*), do Bretnaib ro·fuc in t-angel co*m*mad dar Alpain da*na* bad chóir and .i. dar sliab n-Elpa, ar robo ainm do inis Bretan ule ollim Alba, ut Beda dicit in principio suae historiæ, 'Britania insola (est) cui quondam nomen erat Alban,[1] eo quod pars quam illi tenuerunt suo uocabulo nominauerunt et uetus nomen Alpan quod inuenerunt mansit F^{mg} 9 retha] .i. in rith-sa TF 10 German] Germanius abb na cathrach cui nomen est Altiodorus, is occai ro·leg Pat*raic*, *ocus* Burguinnia ainm na cennaidche i-ta illa; i ndesciurt Etaile no·beth provincia illa, sed uerius *con*id i (n)Gallaib itá. Tanic *tra* German i mBretnaib do dichor eirse Pelaig *eiste* quia creauit multum in se, et sic uenit cum Patricio et aliis multis occai. O ro·boi tra icc a dichor commor ifoss, is and ro·chuala in n-eress cetna do [f]orbairt inn-a cathraig di-a eis, *ocus* dochuatar do sair, se-sem *ocus* Pat*raic* lais, *ocus* ni coemnactar a dichor uadib. Is and asb*ert* German *fri* Pat*raic*, "Cid dogenam friu-so?" ol se. Asb*ert* Pat*raic*, "Troscem," ar se, "co cend .iii. laa ocus .iii. n-aidche i ndorus na cathrach *for*ru; *ocus* mani comthuat iudicat deus super se." Imm iarmerge tra na tresi aidche, is and ro·sluic in talam ciuitatem cum suis habitatoribus; *ocus* is and ita in chathir nunc ubi clerici ieiunauerunt .i. Germanus et Patricius cum suis F^{mg} Letha] .i. Italia ubi fuit Germanus T .i. Latium quae Italia dicitur eo quod latuit Saturnum fugens Iouem; sed tamen Germanus in Gallis, ut Beda dicit[2]; lethaig .i. in latitudine, in australe parte Gallorum iuxta mare T*ir*renum F^{mg}

[1] Baeda, H. E. i. 1. [2] *Ibid.* i. 17.

T] I n-innsib mara Torrian ainis innib adrimi,
legais canoin la German, is ed adfiadat líni.

Dochum n-Erenn do·d·fetis aingil De hi fithisi,
/menicc atchithi hi físib, do·sn·icfed arithisi. [fol. 15b.

15 Robo chobair do'nd Erinn tichtu Pat*raic* forochlad,
ro·clos cian son a garma macraide caille Fochlad.

Gadatar co tíssad in noeb ar a n-imthised lethu,
ar a tintarrad o chlóen tuatha Herenn do bethu.

F] 11 áinis indib 13 n-Erend aiṅgil 14 menic itchíthe 15 ropo Érind 16 ṅgarma m*a*craidi 17 tissed 18 tintarad Hérend

Glossae TF] 11 insib] posterius hoc quam quod sequitur Fmg ainis] .i. ro·enestar *no* anais F adrimi] .i. periti F 12 legais] .i. ro·legastar .i. Pat*raic* F líni] .i. sgribenna . . . . F 13 do·d·fetis] .i. dobertis T 14 atchithi] .i. a sanctis T 15 forochlad] .i. roclos *no* ſ*or*oclas F 16 ro·clos] .i. fo Herinn T fo Herind F son] .i. sonus TF macraide] .i. Cerebriu *ocus* Lesru, dí in(gin) Glerainn m*ai*c hui Enne dicentes, "Hibernenses ad te clamant, 'ueni, sancte Patrici, (saluos nos) facere'" T .i. mac riad .i. riada mac F

Iar legind *tra* na (canóine) do Pat*raic* la German ocus ind uird (eclastacda asbert) fri German (is menic tanic) i fisib (nemdaib toch)uiriud (ocus ro·chuala) guth na macraide . . . . ad Celestinum, co tarta *gr*ada fort, ar is e as choir di-a tabairt." Uenit ergo Patricius ad eum et (nec ei Celestinus) honorem dedit, ar ro·faid Palladium ante ad Hiberniam ut doceret eam. Uenit (ergo Palladius) in Hiberniam, co ra·gaib port i n-uib Garchon i ſ*or*tuathaib Lagen ocus co ro·[f]othaig ecailse intib .i. Tech na Romanach *ocus* Cell Fine et . . . . Noco (tartad) *tra* failte maith do illic, *co n*deochaid uad ſ*or* timchell Erend . . . . fo-tuaid, *ocus* docoid anbtine mor do, co ro·act co cend airther-descertach in . . . . *ocus* ro·fothaig cill and, F*or*dun a hainm ocus Pledi (. . . . . nomen) eius ibi. Dochuaid *tra* Patraic ad insolas Terreni maris iar (obbad a grad) fair a papa Celestino, et tunc inuenit bachaill Isu in insola quae dicitur Alanensis . . . . . sleib Arnoin. Tanic tra Patraic (iterum) ad Germanum, et narrauit ei omnia quae in noctibus uidebat. Misit ergo Germanus Patricium ad Celestinum, et Segestum cum eo, ut perhiberet testimonium propter se: .lx. blia*dan* robo lan do Pat*raic* tunc. Is iarum da*na* ro·chuala Celestinus Palladium decessisse, et tunc dixit, "nec potest homo quidquam accipere in terra nisi datum ei fuerit desuper." Is ann ro·oirdned Patraic in conspectu Celestini et Teodosii iunioris, regis mundi. Amatorex Autissiodorensis episcopus, is e dorat grada fair ſ*or* Pat*raic*, *ocus* ni rabe Celestinus acht oen ṡechtmain i mbethaid iar n-a grad do Pat*raic* . . . . . Sixtus uero ei successit, in cuius primo anno uenit Patricius in Hiberniam. Do . . . . . side . . . . . . moir fri Pat*raic* *ocus* dorat mór do thassib do *ocus* libra imdai.

Ro·chuala tra Celestinus in tan doratta grada for Pat*raic* glas na maccraide oc a gairm. Iss-i da*na* in maccrad atberar hic .i. Crebriu *ocus* Lesru a n-anmand .i. di ingin Gleraind m*ai*c M . . . m*ai*c Nene, *ocus* it noib indiu; *ocus* is Pat*raic* dorigne a mbatsed, *ocus* is i Cill Forcland fri Muaid aniar ataat. *Ocus* is *ed* so atbertis a broind a mathar, "Hibernenses omnes clamant ad te," ocus ro·cluintea sen co menic do chaintain doib fo Herind ule uel usque ad Romanos Fmg Caille Fochlad] Caill Foc*laid* .i. ainm feraind fil hi nhuib Amalgada i n-iarthar-tuasciurt Connact, *ocus* is cell indiu Fmg

17 noeb] .i. Pat*raic* F imthised] .i. ar a n-imtheged F lethu] .i. Etaili, *no* latitudine terrarum F 18 tintarrad] .i. ar a comthad TF chlóen] .i. o chlóene F .i. o adrad idal TF bethu] .i. ad fidem Christi TF

T] Tuatha Herenn tairchantais, ‘ do·sn·icfed sith-laith nüa,
20 meraid co de a iartaige, bed fas tír Temrach tua.’

A druid fri Loegaire tichtu Phatraicc ni cheilltis,
ro·ḟirad ind [ḟ]atsine inna flatha asbeirtis.

Ba leir Pat*raic* co mbeba, ba sab indarba clóeni;
is *ed* tuargaib a [ḟ]eua suas de sech treba doine.

25 Ymmuin ocus abcolips, na tri coicat no·s·canad,
pritchad, baitsed, arniged, de molad Dé ni anad.

Ni co ngebed uacht sini do ḟeiss aidche hi linnib,
for nim consena a rige pridchaiss fri de i n[d]in[n]ib.

I Slán tuaith Benna Bairche, ni·s·gaibed tart na lia
30 canaid cét salm cech n-aidchi do ríg aingel fogniad

Foaid for leicc luim iarum ocus cuilche fliuch imbi,
ba coirthe a [ḟ]rid-adart ni leicc a chorp hi timmi.

F] 19 Hérend tairchaintais 20 co ti an iartaige bid 21 ar *pro* fri cheiltis 22 ro·fírad 22 aitsine 23 mbebai innarba 24 dóeni 25 Abcoilps coicait 26 pridchad batsed 27 síne fess il- *pro* hi 28 i ndinnib 29 hi S. ni·s·gebed 30 n-aidche fognia 31 foid leic imme 32 corthe rith-adart leic it imme

Glossae TF] 20 de] .i. co bráth T ad diem iudicii F 20 Temrach] .i. Tea mur .i. múr sen i'n ro·adnaiged Tea ben Ermoin m*ei*c Miled F^{mg} tua] .i. cen gloir T 21 druid] .i. it e na druid Lucru *ocus* Lucat-Mæl; *ocus* is *ed* asb*er*tis, ticfa tal-cend (tail- F) dar muir merr-cend (mer- F), a brat toll-cend, a chrand (chrond F) crom-cend (chrom- F), a mias TF^{mg} + i n-iarthair (a thige) T + i n-iarthur a thigi ule F^{mg} + frisgerat a muinter huile (ule F), am*en* am*en* TF^{mg} cheilltis] .i. ni ro·cheilset F 22 ro·ḟirad] .i. ro·comailled F flatha] .i. Pat*raic* 23 leir] .i. i crabud T .i. ba feb ar crabud F co mbeba] .i. co a bas TF .i. co ro·bith do'n bith F sab] .i. ba sonart T ba sonairt F clóeni] .i. soebe F 24 a eua] .i. a mathe T a mathi F suas] .i. ar ec . . . F .i. ad caelum TF 25 ymmuin] .i. Ambrois uel ‘ Audite ’ 26 pridchad] .i. donid praicep F baitsed] .i. donid batsed F arniged] .i. dognith ernaigthe *ocus* aithrige T .i. dognid ernaigte, *no* glanad F 27 gebed] .i. ni gebed de dul ind F linnib] .i. i nuiscib F 28 consena] .i. ro·chosnastar TF fri de] .i. il-ló T il-lou F i ndinnib] .i. i telchaib TF 29 Slan] .i. nomen fontis Slana iarsindi ba slán cech imlobor tar a teged in t-uisce, oc*us* ic Sabull ata T .i. proprium . . . . . tiprat in se, et ob id Slan dicta est eo quod omnes sani reuertebantur ab ea propter gratiam Patricii. Alii dicunt commad ic Sobull no·beth illa *no* comad i nDal-Airde sed F^{mg} + repleuerunt Ulaid illam propter molestiam turbarum exeuntium ad illam TF^{mg} + sic ubi fuit F^{mg} benna] .i. re Bennaib Boirche (benna bairce F) a tuaith TF + Bairche, bo-are Rossa rig-bude rig Ulad, is uad anmnigter na Benna, quia ibi habitabat frequenter cum peccoribus suis F^{mg} ni·s·gaibed] .i. Pat*raic* *no* F in tipra TF 30 cét] .i. di chaicait TF 31 foaid] .i. no·chotlad TF iarum] .i. iar-sein T iar-sen F 32 timnai] .i. i tofliuin .i. in teas F

T] Pridchad soscélad do cách,
ſccaid luscu la truscu,
dognſth mór-ferta il-lethu,
mairb do·s·fiuscad do bethu.

35 Patraic pridchais do Scotaib,
immi con tſssat do brath
ro·chés mór-seth il-lethu,
in cach do·s·fuc do bethu.

Meicc Emir, meicc Erimon
fo·s·rolaic in tarmchosal
lotar huili la cisal,
isin mor-chute n-ſsel.

Co·nda·thanic in t-apstal,
40 pridchais tri fichte blia*dan*
dofaith gith gáithe déni,
croich Cr*ist* do thuataib Fene.

F*or* tuaith Herenn bai temel,
/ni creitset in fſr-deacht
tuatha adortais sidi,
inna Trſnóite fſri. [fol. 16.

I n-Ard-macha fil rſge;
is cell mór Dún Leth-glasse;
is cian dorerachT Emain;
n·m·dil ced dithrub Temair.

F] 33 soscela chách i *pro* il- 34 do·s·fuisced 35 Scottaib sæth 36 co tisat 37 huile cſsel 38 tarmchossal mór-chuthe 39 ·tánic gæthe dene 40 p*ri*dchaiss trſ ficthte thuathaib 41 Hérend adorta . . . idla 42 nſ chraitset -deact trinote fire 43 rſgi doreract 44 -glaisse nſ·m· cid

Glossae TF] 33 pridchad] .i. donid p*rai*cep F lethu] .i. i n-Etail *no* F in latudine saeculi TF 34 luscu] .i. bacuchu T bauchu F truscu] .i. la clamu TF (claimu F) 35 Scotaib] o Scotta ingen Foraind rig Egept nominantur. Oc*us* iss as-so ro·ás so, Etarnel m*a*c Goedil Glais m*ei*c Feni*usa* Farrsaid, fer fognama he, uoluit scire lingas. Uenit a Scithis ad campum Sennar ubi sunt diuisæ lingæ; et ita uenit .i. cum .lxx. .ii. bus uiris, et missit eos sub regiones mundi ut discerent lingas, unum ad unam misit, et postea uenerunt ad eum cum peritia omnium lingarum. Et habitauit in campo Sennar et docuit ibi lingas. Et audiuit Farao rex Egipti illum studiosum esse, et uocauit eum ad se ut doceret Egiptios circa lingas et dedit ei filiam suam et honorem maximum et ab illa Scotti nominati sunt: Góedil *immorro* do rad dib o Goediul Glas m*a*c Feni*usa* Farrsaid patre Niuil Fmg seth] .i. sæthair T soethar *no* galar F 36 tſssat] .i. regait TF cach] .i. cech oen TF do·s·fuc] .i. Pat*raic* F bethu] .i. ad fidem TF 37 Meicc Emir] se meic Miled oc*us* se meic Bile m*ei*c Breguin simul uenerunt ad Hiberniam, sed clariores sunt filii Miled quam filii Breguin. Haec sunt nomina filiorum Miled: Eber, Erimon, Ir, Donn, Amargen, Colptha; o Eber atat fir Muman et ab eo Mumonio dicitur; o Erimon *immorro* ata Leth Cuind ule, oc*us* Lagen cenmothaat Ulaid, o Ir *immorro* ataat side. It uate da*na* clanna etir aile, et nescio ubi sunt; *acht* is o Dund nominatur tech n(D)uind *fri* Herind aniar; o Cholptha da*na* Inber Colptha ubi Boand in mare exit Fmg lotar] .i. lotar F cisal] .i. la cisalach *no* Fmg la ail inchis .i. la demon, ail side ar a dure T *ocus* ar a marthanaige (tobaigther) cis do cach propter peccatum Fmg 38 fo·s·rolaic] fosroches .i. cis forochlastar .i. rosfuc lais Fmg in tarmchosal] .i. in t-airm cis .i. . . . in cis ic ataat airm do guin co tacra fri cach; *no*, in t-airmcoi isel, ar is isel iar coi .i. iar conair, inti diabul, *no* in t-airmttechtach .i. inti di-a n-id airm .i. di-a n-id inad .i. locc bith inisiul *no* fochond foxala caich cuca .i. peccatha Fmg isel] .i. in ifernn T in ifernn F 39 Con-da·tánic] .i. is e eret ro·bai ic a foxail lais F in t-apstal] .i. quia (qui F) missus fuit (est F) a Deo ad praedicandum TF + sicut fuerunt illi a diabulo F 40 pridchais] .i. praedicauit F Fene] .i. o Feni*us* Farsaid T .i. do rad dib o Fenius Farrsaid, unde apud nos Oic Fene pleni dicuntur ab illo . Gaidil *immorro*, ut dixi, o Goediul Glas m*a*c Niuil m*ei*c Feniussa Farrsaid ut alii dicunt Fmg 41 temel] .i. ro·boi temel F .i. adartha idal TF sſde] .i. sithaige no·adratis Fmg 43 is cian] . . . . F 44 ni·m·dil] .i. ni hinmain lem Temair cid fas TFmg + *no* ni·m·dilgend, ac si diceret, ni dene mo chotlad ugud cid fas; *no* ni deſocht .i. ni liach cid fas Temair; *no* ni·m·dil do Pat*raic* oc*us* do Dia Fmg

T] Patraicc dia mbai il-lobra   adcobra dul do Mache
doluid aingel ar a chenn   for set im-medon laithe.

Dofaith fa-des co Uictor,   ba he ar·id·ra·lastar;
lassais in muine i mbai,   asin ten adgladastar.

Asbert, "orddan do Mache,   do *Crist* atlaigthe buide,
50 dochum nime mos-rega,   ro·ratha duit du gude.

Ymmon do·r·roega i't biu   bid lúrech díten do cách,
immut il-laithiu in messa   regat fir Herenn do brath."

Anais Tassach di-a es   in tan dobert comman dó,
asbert mo·n·icfed Pat*raic*;   briathar Tassaig nir·bu go.

55 Samaiges crich fri aidchi   ar na caite les occai,
co cenn blia*dne* bai soillse,   ba he sith-laithe fotai.

In cath fechta i mBethron   *fri* tuaith Cannan la m*acc* Nuin,
assoith in grian *fri* Gabon,   iss-ed adfeit litt*ri* dún.

Huair assoith la hÉsu   in grian fri bás inna clóen,
60 ciasu threbrech, ba huisse   soillsi fri éitsecht na nóeb.

F] 45 mbói   49 dolluid aingel chend lathe   47 fa-dess   48 im-mune assin   tein adgalastar   49 ordan   50 ·raga   do guide   51 doroega   diten   chách   52 -lathiu *om.*in mesa   regait Herend   53 ǽs   commain   54 mosn·   bria*thar*   55 samaigeis   catea lés oca   56 cend   soilse   fota   57 fecta   Bethrón   Canán   Nún   58 assuith   adfet   dúin   59 assuith   hIessu   60 soillse   hetsect.

Glossae TF] 45 lobra] in ṅgalur T .i. ic Sabull TF ro·boi Pat*raic* in tan tanic dó lobrai, co tanic *for* conair do Ard-Macha F^{mg} ar-daig commad (comad F) and no·beth a eserge TF^{mg} 46 aingel] .i. Uictor T angelus non Uictor sed alius F^{mg} ar a chend] .i. in n-a agaid di-a gairm *co n*dechsad do Uictor. Is e robu anam-chara do *ocus* is é robo aingel coitcend na ṅGoedel: sicut est Michel Iudeorum ita Uictor Scotorum F^{mg} 47 dofaith] ruc dar conair fa-des ic tudecht do anair F   ar·id·ralastar] .i. arrále TF^{mg} + quia misit Uictor angelum ad Patricium inuitandum ad se .i. F^{mg} + cen dul dó do (d'F) Ard-Macha TF^{mg} 48 lassais] .i. ro·lassastar F   ten] .i. asin TF ten ed T tenid F   adgladastar] .i. ro·aicillestar TF   49 asbert] .i. Uictor T   orddan] .i. do glór *ocus* t' airechas do Ard-Macha amal no·bethe fein ann T .i. t'ordan *ocus* t'airichas do Ard-Macha, do crabud *ocus* do dearc do Dun F   Crist] .i. ar a diacht F   50 mos-rega] .i. im-mucha rega dochum nime T   ro·ratha] .i. doratta duit a Pat*raic* do guide F^{mg} du gude] .i. cech ní ro·chuingis (-chuinchis F) do Dia TF^{mg} doratat duit T   51 ymmon] .i. Audite omnes F   doroega] .i. do·raigais F   i't biu] .i i't bethaid F   53 Tassach] .i. cerd Patraic; is e toesech dorat cumtach *for* bachaill Ísu, *ocus* Rath Cholpthai fri Dún anair is í a chell F^{mg} 54 mos·n·icfed] .i. co Sabull iterum T ille ait, ueniat Patricius iterum huc F^{mg} .i. do Sabull, in tan atrubrad fri Tassach, 'cur non pergis cum Patricio?' F   nir bu go] quia uenit Patricius iterum co Sabull T   55 Samaiges] .i. Pat*raic* TF   fri] .i. contra F   les] .i. cainnle TF   occai] .i. ic Pat*raic* F   56 bai] .i. rob-bai F   sith-laithe] .i. lathe T in sith TF   im-maig Soile boi so F   57 fechta] .i. factum TF   Bethron] .i. nomen montis TF^{mg} uel regiae ciuitatis F^{mg} m*ac* Nuin] .i. Iesu F   58 assoith] .i. ro·suidigestar F .i. deus TF   Gabon] .i. nomen ciuitatis T   adfeit] .i. innises T   litt*ri*] .i. stair libuir Iesu TF   60 ciasu] .i. cia bu trebairech, cia no·betis tri chutrumma na soillse tall inti-so, ni bu ecoir; *no* cia bu trebairech .i. ciarbu are treb .i. princeps, *no* ciar·bat mara a treba F^{mg} ba huisse] ba coru TF   éitsecht] .i. fri hebiltin T fri epiltin F

T] Clerich Herenn dollotar d' airi Pat*raic* as cech sét;
son in cetail fo·s·rolaich, contuil cach úadib for sét.

Anim Pat*raic* fri-a chorp is iar sethaib ro·scarad;
aingil Dé i cét-aidche ar·id·fetis cen anad.

65 In tan conhualai Patraic, adella in Pat*raic* n-aile;
is malle connubcabsat dochum n-Ísu meicc Maire.

Patraic cen airde n-úabar, ba mór do maith ro·menair
beith i ngéillius meicc Maire, ba sén gaire i ngenair.

Genair Pat*raic*.

F] 61 clérich Hérend šét 62 cetuil ·rolaic cách 63 sǽthaib 64 aṅgeil 66 *con*nucaibset 67 úabair ·ménair 68 bith ṅgelli*us* sen ṅgénair 62 *om.* Pat*raic*

Glossae TF] 61 Herenn] Haec insola .u. uocabula tenet .i. Ériu *ocus* Banba *ocus* Fotla *ocus* Fail *ocus* Elca; *ocus* is as-so doroact cach ainm dib fuirri .i. in tan tancatar m*eic* Miled a hEspain ille dochum n-Érend; *ocus* in tan doractatar co sliab Mis i Cairigi Luachra, at*con*catar in sliab lan do enaib fo sciathaib . . . . sund cor·ragaib uamon mor . . . . . ben cucu 7 co·r·rabai . . . . . . F^mg dollotar] .i. doludetar F 62 son] .i. sonus TF cetail] .i. in chiuil TF angelorum F fo·s·rolaich] .i. ro·s·failgestar T ro·failgestar .i. do·s·rat F in n-a ligu TF sét] .i. for conair immaig F 63 sethaib] .i. iar cesacht mór F ro·scarad] .i. a chorp F 64 cét-aidche] .i. iar n-a epiltin F ar·id·fetis] .i. ro·erfetsetar, *no* ro·etsetar cum eo F 65 conhualai] .i. ro·elai TF *no* cotail F Patraic] .i. m*a*c Calpuirn TF adella] .i. táraill TF P. n-aile] .i. sen-Phatraic TF 66 malle] .i. iss-*ed* ro·gell Pat*raic* m*a*c Calpuirn do *sen* Phatraic TF^mg + commad immaille no·regtais dochum nime oc*us* is *ed* inniset co rabai Pat*raic* otha T + com(mad) . . . . F^mg + .xiiii. Kl. Ap*reil* co .ix. Kl. Septimb*ir* ar . . . . . TF^mg co dered in cet-mís do fogomur a rath . . . . . F^mg + immaig TF^mg + ocus aingil T + imme TF^mg + oc ernaidiu F^mg + sen-Phatraic TF^mg + Dicunt alii cumad i Ross-dela in Mag-locha no·betis taissi Sen-Pat*raic*; sed uerius est i nGlastimb*er* na nGoedel, .i. cathair i ndesciurt Saxan F^mg 67 airde] .i. cen signe F ro·menair] .i. ro·midair do denaim F 68 géillius] .i. geilsine, im·mui(n)teras F sén] .i. ba sen maith F

[NOTAE.]

T] fol. 15b. *in sup. marg.*

. . . . . participet altero peccato et aliud facere q . . . vii. disperabilis disperation . . . penitentiæ Cain deceptus est et Iudas Scarioth laqueo se mactauit . . id est sera post Dauid dicit, In inferno autem quis confitebitur tibi?[1] . . . dis penitens conpungitur id est diuina gratia preueniente ut bonum . . . . perfecta penitentia agitur primo, ... de Iohanne dictum est, Erat uestimentum eius de pilis camellorum.[2] Secundo, in corde puro ut est cur . . et h . . . dominus. In tertio, in elimoisinis ut Daniel dicit,[3] Placeat tibi consilium meum, o rex, et peccata tua elimoisinis redime. Quarto, in misericordia ut est, Beati misericordes quoniam ipsi misericordiam consequentur.[4] Quinto, indulgentia ut est, Si est d . . . . rem seritis.[5]

T] fol. 16 *in sup. marg.*

.i. quot uindictæ in lege uetere erant? .u. in lege .u. uindictæ erant. Prima: lapidatio, ut super Acan unusquisque manus mittebat. Tribus causis: primo, ut signum peccati eius maneret; secundo, ne amici eius uindicarent; tertio, ne super regem uindicta punitionis eius ueniret. Secunda: ignis combustio, ut fili Aron et Core; hoc est [ut] memoria peccati eorum maneret. Tertia: gladio ceci, ut Fineś meretricem cum uiro suo una (secuit ut cito mortem) finirent. Quarta: crux et seruilis pena fuit. Quinta: sectio (membrorum, ut Adonibesech a populo Israel summitatibus manuum et pedum truncatus (est). Quot sunt in nouo, ut Hieronymus dicit, Tres uindictæ sunt in nouo testamento. Prima: crux, exemplo domini consecrata. Inde Andreas consocat eam dicens, Salua crux, salua crux, quæ de(corem et pulchritudinem) de membris domini portasti. . . . . Tertia; in carcere trudi . . . . quæ (dempsit) æclesiam intus et finis.[6]

[1] Ps. vi. 6. [2] Mt. iii. 4 [3] Dan. iv. 24. [4] Mt. v. 7.
[5] Cf. *Hibernensis* xiii. 3. [6] *Ibid.* xxvii. 5, 6.

[PRAEFATIO IN ORATIONEM NININI.]

T] Nínine écess doríne in n-orthain-sse, *no* Fiac Sleibte.

F] Ninnine eces dorigne in n-orthain-se, *no*, is e Fiac Sleipte.

[ORATIO NININI.]

T] /ADmuinemmair noeb-Patraicc [fol. 16b.
prím-abstal Herenn.
Airdirc a ainm n-adamra,
breo batses gente ;
5 Cathaigestar fri druide
dur-chride ;
Dedaig diumaschu la *for*tacht ar fiadat
find-nime ;
Fonenaig Herenn
10 iath-maige mór-gein.
Guidmit do Patraicc prím-abstal
do·nn·esmart i mbrath
a brithemnacht do mi-duthrachtaib
demna dorchaide.
15 Dia lem la itge
Patraicc prim-abstail.

F] 1 admunemmar 2 Herend 4 baitses gentlide 5 Kathaigestar 7 fortact 8 fladat 9 Herend 10 Iath- 11 *om.* do 12 do·n· 13 brithemnact 15 hitge Pat*raic* -apstail.

Glossae TF] 1 admuinemmair] .i. tiagmait in n-a mui*n*gin (munigin F) TF 7 dedaig] .i. alaind ro·dingestar T 9 fonenaig] .i. ro·funigestar .i. dorigni a funech .i. a glanad T 10 iath-maige] .i. ferand T mór-gein] .i. is mor in gein; Pat*raic*, *no* mor gin (gein .i. mor do genib F) filem oc a gude .i. gena fer n-Erenn (érend F) ule TF 12 do·nn·esmart] .i. do·nn·esaircfe (do·n·-F) .i. dogena ar tesargain (tessarcain F) TF 13 a brithemnacht] .i. ar in T (a F) brithemnas bratha TF

[NOTA.]

T] foll. 16b and 17 *in sup. marg.*
. . . dia ira est quando non peccantibus irascitur deus . . . . . . Ezechiel ad . . iam non irascar tibi et zelus meus recessit a te[1]; quem dominus diligit corripit[2] et reliqua.

Iesus per litteras Grecas, id est iota, eta, sima, nunc scribitur; et ideo per aspirationem . h . apud Latinos scribitur pro similitudine et eta Grece et h . ha Latine. Sicut nomen Ebreum quod est Iesus; sic in Ebreo notatur per tres litteras Ebreicas, ioth, hec, samech, ut est Iesus et per similitudinem hec . h . Ebreice ponunt latum . h. /. . . . . et ro et sima ut Christus ideo per χ, ics, apud Latinos pro similitudine χ et . . . . scribitur sima ut . . . conuertitur Iesus . . . . nomen illi Christus uero dignitatis uocabulum. Sic hæc nomina coniunxit, id est, Iesus Christus, quemadmodum dictus est Abraam patriarcha, Aron sacerdos.

[1] Ezech. xvi. 42. [2] Hebr. xii. 6.

[Praefatio in Hymnum S. Ultani.]

T] Brigit bé bith-*maith:* commad he Colum Cille dogneth in n-immun-sa, *ocus* is i n-aimseir Æda meicc Ainmerech dorone hé maso é dorone. Iss-e fath a denma: anfud mór tanic do Col*um* C*ille* in tan dochoid dar muir co tarlai i coire
5 Breccan, co ro·ttaig Brig*it* co tísad féth dó, *ocus co n*-erbairt 'Brigit bé bith-*maith*'. *No*, is Broccan cloen dorone hé, *ocus* is inunn aimser i ndernad ocus 'Ni car Brig*it*'. *No*, is triur do muint(ir) Br*igte* doronai he: dochotar do Roim co roachtatar Blasantiam, co tarla fer do muint*ir* na cathrach doib
10 immuig, co ro·iarfaig doib 'in rancatar a les oegedacht'; atrubratar-som co rancatar. Ro·s·fuc leis iar-sen di-a thaig, co tarla doib scolaige iar n-a thictain o Róim illic, co ro·iarfaig doib, 'can as tancatar *ocus* ced ar a tancatar'; atrubratarsom *con*id ar oegedacht. "Is pudar sein," ar se, "ar is é bés
15 ind fir-se marbad a oeged"; *ocus* ro·iarfaigset-som sein tria thincosc in scolaige. Tuccad tra neim· doib il-linn, co ro·molsat Br*igit* di-a soerad, *ocus* co ro·chansat 'Brig*it* bé b*ith-maith*.' Atibset in linn cosind neim, *ocus* ni dernai pudar dóib. Tanic t*ra* fer in tige di-a fegad, dús in ro·s·marb ind
20 neim, *ocus* atchondairc eat i mbethaid, *ocus* atchondairc ingen sochraid etarru. Tanic iar-sein isin tech *ocus* ro·boi f*or* iarair na hingene, *ocus* ni·s·fuair; *ocus* ro·iarfaig doib 'cid dochoid ind ingen,' *ocus* attrubratar-som 'ni·ss·acatar et*ir*.' Doratad t*ra* cu*m*rech f*o*rru-som, co ro·marbtais iar n-a barach mani
25 foillsigtis in n-ingin. Tanic da*na* in scolaige cétna chucu iar n-a barach di-a fis, et inuenit eos in uinculis, et interrogauit eos quomodo euaserunt et cur ligati sunt. Responderunt ei et

FL] 1 hé F amsir F Ainmirech F 3 doróne F *om.* he maso é dorone FL is hé fáth F 4 do Chol*um* F dochuaid F 5 Brecan F ro·ataig F anfu *pro* féth F 6 *om.* bith-*maith* F Brocan clóen doronai he F 7 inund amser F Brig*it* be F Brig*it* buadach bith L 8 muintir F 10 ro·s·fiafr*aig* dibh L les oegedecht F 11 *om.* -som F iar-sein F 12 toigh*echt* L co ro·iarfaig *pro* iar n-a thichtain o F 13 cid F 14 oegedact F sin F is he F 16 tucad F -lind F 17 sóerad 18 lind F pudair F 19 iar*um pro* tra L dus F 20 atchonnairc F atconnaic L slana *pro* i mbethaid F atchonnairc F 21 ro·bái F 22 hingine F ced F 23 *om.* ind ingen F atrubratar- F ni·s·acatar F 24 cuimrech F f*o*rro- F 25 follsigtis F -ingein F 26 arnabarach F *om.* eos F 27 euasserunt F *om.* responderunt . . . . . . ut alii dicunt L

T] narrauerunt ei omnia quae eis contigerunt secundum ordinem,
et dixit scolasticus eis, "cantáte ei laudem quam fecistis."
30 Postquam autem illam cantauerunt inter eos sancta Brigita
omnibus illis apparuit. Tunc penituit ille et demisit illos ex
uinculis, et dedit suam sedem in Blasantia Brigitae, uel
Blasantiam totam, ut alii dicunt.

No, is Brenainn dorigne in n-immun-sa: nauigans mare et
35 quaerens terram repromisionis audiuit bestiam aliam clamantem et adiurantem uoce humana bestiam aliam conuocantem
et rogantem Brendinum et ceteros omnes sanctos Hiberniæ
insolæ, excepta Brigita, ne sibi alia bestia noceret; et nihilominus tamen uim ab alia patientem usque dum rogaret
40 Brigitam, euadentem uero postquam rogaret Brigitam et
nihil mali a persequente patientem, interrogantem ut diceret
alia quae eam persequeretur, "postquam Brigitam adiurasti,
nocere tibi non possum." Postquam uero Brendinus haec
omnia et honorem quem dedit bestia Brigitæ prae ceteris, ad-
45 miratus est et Brigitam laudauit dicens 'Brigit be bith-*maith*.'

Locus ergo mare; causa ad laudem Brigitae; tempus uero
Diarmata m*eic* Cerbaill rig Herenn. Tanic da*na* Brenainn
iar-sein do Chill-dara co Brig*it*, co fessad cid ar a tarat in
beist in mare onoir do Brig*it* sech na nóebu archena. O
50 ro·siacht t*ra* Brenainn co Brig*it*, ro·chuinnig cuicce co tarrtad
a coibsena, cinnas ro·boi grád Dé aicce. Atrubairt Brig*it* fri
Brenainn, "tabair, a chlerig, do chobais prius, *ocus* dob*ér*-sa
iar-sein." Atrubairt Bren*ainn*, "o'nd ló ro·gabusa crabud,
nocho deochadusa dar secht n-immaire cen mo m*en*main i
55 nDia." "Is maith in chobais," ol Brig*it*. "Tabair-siu da*na*,
a chaillech," ar Brenainn, "do chobais." "Dar m*ac* na
hingene," ar sí, "o'nd uair doratusa mo m*en*main ind, ni

FL] 28 *om.* ei F 31 dimisit F 34 Broenaind F *om.* nauigans . . . . *usque ad lin.* 69 L 35 aliam bestiam F 39 alia bestia uim faceret illi *pro* uim . . . . patientem F 42 rogasti *pro* adiurasti F 43 Broenaind *pro* Brendinus F Brigitæ bestia præ ceteris dedit F 45 *om.* et F 46 igitur *pro* ergo F causa autem F 47 ríg Hérend F Broenaind F 48 *om.* iar-sein do Chill-dara L Cill F fesad F 49 beist isin mhuir L 50 ro·siact F Bróenaind chucce F tartad F 51 acce g. D. F 52 Brenaind F choibsena *pro* chobais L 53 postea *pro* iar-sein F dixit *pro* atrubairt F Broen*aind* F ro·gabud-sa F 54 deochud*us*-sa F tar .iiii. n-immairibh L 55, 56 coibsen L 56 Broen*aind* F dofhitir *pro* dar L 57 hingine F dorat*us*-sa F

T] thucus ass." "Dar Dia, a chaillech," ar Brenainn, "is coir do biastaib cia doberat onóir duit sechoinne."

60 No, is Ultan Aird-breccan dorigne in n-immun-sa; ar molad ṁBrigte dorone. Ar ropo do Dail Chonchobair dosom, *ocus* rop ed da*na* do mathair Brig*te* .i. Bróicsech ingen Dall-bronaig. I n-aimseir im*morro* da m*ac* Ǽda Slanc doronad fóe-sein, ar it e ro·marbsat Suibne m*ac* Colman

65 Móir f*or* leth-laim Ultan. I n-Ard-breccan da*na* dorónad.

FL] 58 challech F Broen*aind* F dar linn *pro* dar Dia L 59 honoir F gia no·berut L 60 -brecain F hunc ymnum F doroine an ymonn-sa L 61 Brigte doronai F 62 rob F Brócsech F 63 -amseir F 64 dorónad foesin F fesin L it é F Colmain móir F 65 Ultain F -brecain F dno doronad he F *om.* i n-A.-b. da*na* L

[HYMNUS S. ULTANI IN LAUDEM S. BRIGIDAE.]

T] BRigit be bith-maith
breo orda oiblech,
do·n·fe do'n bith-laith
in grian tind taidlech.

5 Ro·n·soera Brigit
sech drungu demna,
/ro·roena reunn [fol. 17.
catha cach thedma.

Do·rodba innunn
10 ar colla císu
in chroeb co mblathaib
in mathair Ísu

Ind [f]ir-óg inmain
co n-orddain adbail,
15 biam soer cech inbaid
la'm nóeb do Laignib.

FLX] *tit* X C[olum] c[ille] c[ecinit].
1 bé F 2 bruth *pro* breo FL órda óiblech F 3 -fé FL bhith-fhlaith LX 4 grían F 5 -sóera F -særa L -saora X 6 druñgu F 7 remond F remhainn L remaind X 8 tedma FL 9 innund F indonn L indaind X 10 cissao L 11 an naob co rathaib X 13 ind ír-óg F an fhir-ógh L 14 -orddon adbil F go n-ordan adhbhuil L 15 bum sær L cech n-inbaith F gach n-i. L gach inbuidh X

Glossae TF] 1 Brigit] .i. brig aitt . . . at. atque a bríga . . . T^{mg} .i. breo saigit T^{mg} F^{mg} .i. homines T .i. fir Herend, *no* F breo aigit TF (agit F) .i. homines T .i. immeclaigit F *no* brigit *no* brig . . . . ar (baitte) i fertaib *ocus* mirbulib F^{mg} be] .i. ben, ut dicitur bé-bind (be-ind F) .i. ben find TF bith-maith] be bith-maith di*n* Brig*it* .i. ben maith tre bithu .i. dogres F^{mg} 3 do·n·fe] .i. do·n·fuca (·fucca F) TF^{mg} 4 tind] .i. tentide *no*, lainderda T .i. tenntide F taidlech] .i. taitnemech F 6 drungu] .i. sech buidne T 7 ro·roena] .i. ro·s·roena .i. ro·brisse F 8 tedma] .i. cacha dualcha F 9 do·rodba] .i. ro·dibda TF 10 colla] .i. cisa (cissu F) ar colla TF císu] .i. peccata T .i. pecta F 11 blathaib] co sualchaib (suailchib F) TF 13 fír-óg] casta et uirgo corpore et spiritu fuit T^{mg} pro Deo TF inmain] .i. linne TF *no*, la cach T 14 orddain] .i. co n-ord anai, *no co n*- F ord an TF adbail] .i. attad bil F ada .i. fas T ada .i. coir F bil .i. inill TF .i. is ada corop inill ordan *ocus* erechas noeb-Brig*te* dogrés T *co n*-ordun adbil di*n* Brig*it* .i. *co* n-ordun as choir do bith co inill .i. co martanach F

T]
Leth-cholba flatha
la Patraic prímda ;
in tlacht uas lig[d]aib
20 ind rigan ríg[d]a.

Robbet iar sinit
ar cuirp hic-cilicc ;
di-a rath ro·n·broena,
ro·n·soera Brigit.
25 Brigit bé

Brigtæ per laudem Christum precamur
ut nos celeste regnum habere mereamur. Amen.

FLX] 18 Pat*raic* primdu F 19 lígaib F os lighdhaib X 20 rígan rígda F righan righdha LX 21 ro·m·bend X 22 i cilic F 24 -sóera 25 b p*ro* bé F 27 *om.* habere F

Pro vv. 26, 27 X h*abet*. Sancta Brigita uirgo sacratissima in Christo domino fuit fidelisima &c.

Glossae TF] 17 leth-cholba] .i. Brigit TF amal bíte da cholba i ndomun, sic Brigit oc*us* Pat*raic* i nHerenn T*ms* eregda . . . .i. ar mar bad colba ic roind taige, sic ro·roin Brig*it* oc*us* Patraic flathius Herend inter se *con*id hi as cen[d] do mnaib Erend, Patraic *immorro* as chend d' [f]eraib F flatha] .i. flathemnasa TF Herenn T Erend F 18 Patraic] .i. cend do feraib Herenn Pat*raic*, cend do mnaib Herenn Brigit T 19 ligaib] .i. ua[s] socraidib T .i. di*us* Brig*it* .i. is etach do·[roi]sce cach n-etach socraid hi F 21 sinit] .i. set sin TF .i. iar sentaid F 22 cilicc] .i. i (hi F) pennait TF quia cilicium nomen uestis quae fit de finnaib gabur *no* chamaill T quia cilicum uestis penitentium est oc*us* is do findfud gobair *no* camaill doniter F

[Praefatio in Hymnum S. Broccani.]

T] Locus huius ymni Sliab Bladma, *no* Cluain mór Móedóc ; p*er*so Broccan cloen ; tempus Lugdach m*eic* Loegaire, ríg Herenn *ocus* Ailella mac Dunlange rig Lagen ; causa .i. Ultan Aird-breccain a aite do·ro·thlaig fair co r·innised ferta
5 Bri*gte* trea chumbair ṁbriathair cuibdius fileta, ar is e Ultan ro·chomthinoil ferta Brig*te* ule.

F] 1 chluain Moedóc 2 Broccán m*eic* Lugdach 3 Herend m*eic* Dunlaiṅg 4 -brecain ro·innised 5 b . . . . mar briathra filita is s*ide* 6 uile do

[Hymnus S. Broccani in Laudem S. Brigidae.]

T] NI car Brigit buadach bith,
siasair suide eoin i n-ailt,
*con*tuil cotlud cimmeda
ind nóib ar écnairc am-maicc.

5 Ni mor n-ecnaig etaide
tr*í*nóit co nhuasail hiris
Brigit mathair mo rurech,
nime flatha ferr cinis.

Nir·bu ecnairc nir·bu elc,
10 ni bu cair ban-chath brigach,
ni bu naithir bémnech brecc,
ni rir m*ac*c De ar díbad.

F] 1 Ní cair 4 noeb 6 trinoit *n*-uasal 7 ruirech 10 pu char brígach 11 nathir béimnech

Glossae TF] 1 car] .i. ni ro·char TF Brigit] .i. breo·saigit TF buadach] .i. in bonis operibus T bith] .i. in bith TF 2 siasair] .i. ro·saidestar TF eoin] .ꝉ. auis, uel Iohannis T .i. auis *no* Eoin .i. in uirginitate F[mg] ailt] ingen ait *no* F .i. in altitudine TF 4 maicc] .i. Crist T 5 mor] .i. ni bu assa (asa F) TF ecnaig] .i. a hécnach TF 6 hiris] .i. iss-i T inti F ro·bói *co* *n*-iris uasal (uasail F) na trinoite occai TF 7 rurech] .i. mo ro·ríg T 8 cinis] .i. is ferr ro·genair T 9 ecnairc] .i. ni (nir F) bu écnaigthid .i. ni dénad écnach neich TF elc] .i. ni bu olc T nir bo *no* nibu elcnide *no* ni bu emilt F 10 chair] .i. ni ro·charastar cath (na mban) mbronach T 12 rir] .i. ni ro·recc (·rec F) TF dibad] .i. ar indbas de daide T

T] Ni pu *for* seotu santach,
érnais cen neim cen mathim,
15 nirbu chalad cessachtach,
ni cair in domuin cathim.

Nírbu fri óigthiu acher,
cain-bai fri lobru truagu;
for maig arutacht cathir
20 dollaid ro·n·snade sluagu.

Nirbu airgech airslébe,
genais for medon maige
amra arad do thuathaib
do ascnam flatha m*ai*c Mairc.

25 Amra samud sanct-Brigte,
amra Ple*a* conhualai,
ba hoen im Cr*ist* co ngaba
dal as chomtig fri dama.

F] 13 bu seutu 14 erneis 15 ·bo 16 domun 17 ni bo 18 -bói 19 arautacht 21 ni bu argech eirlébe 23 árad 24 d'ascnam 25 sámud 26 conhuála 28 dál comtig dáma

Glossae TF] 13 seotu] .i. nir·bo (bu F) santach fri seutu TF 14 ernais] .i. ro·ernastar T ro·ernistar F neim] .i. cen imdergad TF 15 calad] .i. nir·bu (bo F) gand TF 16 cair] .i. ni ro·char TF in domun . . . . T cathim] .i. caithem (catim F) in domuin di fein TF quidem F 17 acher] .i. fergach *no* feochur T ferchach fechuir *no* acer .i. ac hir .i. ira F 18 bai] .i. cáin no·bii(d) T truagu] .i. airchisecht na lob(ar) truag T 19 maig] .i. Laigen T arutacht] .i. ro·chumtaig TF cathir] .i. Cell-dara T 20 dollaid] .i. de TF ro·n·snade] .i. Brigit, *no* ciuitas TF 22 genais] .i. gniis bonum T 23 amra] .i. in chathir, *no* Brigit (.i. B*rigit* F) TF 24 ascnam] .i. do athascnam TF 25 amra] .i. bona TF sanct] .i. a sancto TF 26 Plea] .i. Bl(asantia) .i. cathir sen fil do Brigit in Italia; *no* Plea, cathir fil do Brig*it* *for* Muir Icht, *ocus* is e a hord side fil ic muintir Brigte. Et sic factum est id .i. Brig*it* ro·foid mor·feisiur uadi cor-Roim do foglaim uird Petair *ocus* Poil, ar na ro·comleced di fein o Dia a techt. In tan do·roactatar co Brig*it*, ni ro·mar oen-focul occu di-a n-urd. "Ro·fitir m*a*c na hingene," ar Brig*it*, "ni mor uar tarba, cid mor *for* saethar." Misit iterum alios .uii. uiros; similiter contigit eis quam primis et tunc misit alios .uii. uiros *ocus* a m*a*c dall-se leo, ar cach ni no·chluned sede, ba mebuir leis fo-cetoir. In tan t*ra* ro·ssiactatar co Muir Ict, tanic anfud doib fair cor-ralsat sis anchoram; ro·lend ar bend-chopur in derthaige, co ro·laset crand-chor inter se im techt sis, conid do'n dull do·rala tect sis. Et exiuit et absoluit ille anchoram et stetit and-sein co cend ṁblia*dne* ic foglaim ind uird, co do·ruachtatar in fiallach aile cucai anair, co tarla anfud mór doib beus isin bale cétna; co ro·lasat anchoram sis adhuc co tanic in m*a*c dall leo anis *co* n-urd celebartha illius eclesiae secum ad se; *ocus* tuc leis clocc anis cucu, *ocus* e clocc in m*ei*c daill indiu in clocc sein ic muintir Brigt*e*; *ocus* is e ord fil occu in t-ord tuc in dall leis o Plea F[ms] conhualai] .i. ro·ealai .i. as a hord ro·cain-bui co brig T .i. ico a nual F 27 gaba] .i. ba im Cr*ist* a oenur ro·bói ag-gabud TF *no* co ro·gabastar T .i. co n·erbailt F 28 dama] .i. as gnathach fri hegeda (hoegidu F) TF, *no* ba menic a dal-si fri truagu T

T] Fo-uair congab M*a*c caille
30 caille os chinn sanct-Brigte ;
/ba menn inn-a himthechtaib, [fol. 17b.
for nim ro·chloss a hitge

Dia, no·d·guidiu fri cech tress,
nach mod ro·sasad mo beoil,
35 domnu murib, mó turim,
triar óen-fer, amru sceoil !

F] 29 -huair *om.* congab 30 calle uas chind 31 mend , 32 ro·clos a itge 33 tres 34 ro·sasat 35 moo 36 -fer

Glossae TF] 29 fo-] .i. maith in-sen (sen F) TF fohuair] .i. in tan ro·po ail do Brig*it* g*r*ad n-athrige do thabairt fuirri, luid *tra* co Cruachan Bri Ele i nUib Failge, o ro·chuala eps*cop* Mél do bith and *ocus* mor-feisiur challech immalle fria ; *ocus* in tan rancatar, ni rabai in t-eps*cop* ar a ciund acht dochuaid i crich Ua Neil fo-thuaith. Luid si di*u* iarnabárach *ocus* M*a*c caille d'eolus rempe dar Moin Faichnig fo-tuaith, *ocus* dorigne Dia corbo mag min-scótach in móin. O rancatar *tra* i comfocraib cosin baile ir-rabi eps*cop* Mél, asb*ert* Brig*it* fri M*a*c caille, go ro·sudiged calle dar a cend, ar na digsed cen fial dar a cend cosna cleircib, *ocus* comad e-sen caille *for*athm*en*tar. Iar riachtain di-ssi d*ana* issin tech ir-rabai eps*cop* Mel, ro·las colum tentide ass-a cind co clethe na hecailse. At*con*dairc t*ra* eps*cop* Mél sen, *ocus* ro·iarfaig, "caiche na caillecha ?" ar se. Asb*ert* Mac caille fris, "is hí sen," ar se, "in caillech airdirc a Laignib, co Brig*it*." "Mocen di," ol eps*cop* Mel ; "is me-se do·s·rairgert in tan bói i mbroind am-mathar," ar se,—.i. fecht dochuaid eps*cop* Mél do tig Dubthaig ; at*con*dairc setig fo brón, ro·iarfaig, "ced das in ben maith ?" ar se ; "ata lim-sa adbar," ar si, "ar is tochu la Dub*thach* in chumal-sen fil ic indlat duib-si annaas me-se" ; "is deithb*ir* duit-siu ón," ar eps*cop* Mél, "ar fogenaid do sil-su do sil na cumaile."—"Cid di-a tancatar na callecha ille ?" ar eps*cop* Mél. "Do thabairt g*r*ad aithrige," ar Mac caille. "Dober-sa on," ar eps*cop* Mél. Iar-sein *tra* ro·eirlegait grada fuirri, *ocus* is grad eps*cuip* do·rala do eps*cop* Mél do thabairt *for* Brig*it*, ciarbo grad ath*rige* nama rop ail di-si féin ; *ocus* is and-sein ro·chongaib Mac caille caille uas cind Brig*te*, ut ferunt periti ; *ocus* is do-sen dliges comarba Brig*te* dog*res* g*r*ad n-eps*cuip* fuirri *ocus* honoir eps*cuip*. Cein ro·bas ic erlegind g*r*ad fuirri-se, is amlaid ro·boi, *ocus* coss na haltore 'n-a laim ; *ocus* ro·loscthe sect n-ecailse *for* in chois-sein *ocus* ni ro·losced hi and. Dicunt alii commad i Feraib Telech no·beth ind eclas i tarla g*r*ada *for* Brig*it* ; *no* is i n-Ardachud eps*cuip* Mél ata, ut alii dicunt. Iar-sen tra ro·pridchai eps*cop* Mél .uiii. mbiate euangelii doib a n-octor caillech, iar ndul doib ule fo g*r*adaib, ocus do·raiga c*ach* ai dib a biait : do·raiga d*ana* Brig*it* biait na trocare. Is and asb*ert*, na tomelad biad cen (fer graid) di reme dog*res*, *ocus* Nait F*r*aig robo fer legind di-si o-ṡen immach dog*res*, *ocus* do feraib Turbi do-*sid*e F^mg congab] .i. ro·chongaib T Mac caille] .i. m*a*c mathair side do epscop Mél, *ocus* is é side ro·ṡén caille *for* cenn mBrig*te*. M*a*c caille ro·s·gaib in caille (os a) ciund cein ro·boi Mél oc sénad inna caille T 31 menn] .i. ba foll*us* TF , 33 no·d·guidiu] .i. no·t·guidim T no·d·guidim F 34 mod] .i. cech mod T nad mod F ro·sasad] .i. ro·seset T ro·sesset F 35 domnu] .i. fudumnu (fodumna F) quam mare TF turim] .i. quam potest homo eum narrare T 36 amru sceóil] .i. adamra scelaib . . . . uait side . . . . .uii. blia*dna* ro·boi Coemgen inn-a sessam i Glind Da Locha *acht* clar foi nama, *ocus* se cen chotlud frisin re sin ut ferunt, inn-a cros-figill co ndernsat na heoin an nitu .i. n-a glacaib ut ferunt F^mg

T] Fuacru do'n cath Coemgen cloth
snechta tria ṡín luades gæth,
i ṅGlinn da loch cesta croch
40 con·idn·arlaid síth iar saith.

Ni bu sanct-Brigit suanach,
ni bu huarach im ṡeirc Dé,
sech ni chiuir ni cossena
ind nóeb dibad bethath che

45 A ṇdorigenai in rí
do ḟertaib ar sancht-Brigti
ma dorontai ar dune,
cairm i cuala cluas nach bi ?

F] 37 fo a chrú 38 snecta 39 ṅGlind dá 40 sáeth
41 ṡanct ṡuanach 42 uarach 43 hosena 44 díbad bethad
cé 46 ṡanct 47 ar ni dernta duni 48 carm bí

Glossae TF] 37 cath] .i. do'n ṡtruith T do'n chad .i. do'n truith ; . . . . dictus est cadus, *ocus* cad uaid-side Fmg .i. Coemgen ingen *no* a gin .i. a drech, *no* maith a erlabra F Coemgen] no·thercanad Brig*it* do Chóemgen chaith airdirc conid-luaithfed gáeth tre ṡnechta *ocus* tré sín fo'n chro i ṅGlinn Da Locha ; ar is *ed* innist*er*, co ra·bái Coemgend co cenn .uii. blia*dan* inn-a sessam cen chotlud, *ocus* cró a chubat féin imbi i n-arda, (n)o comad athrec tantum, (n)o feib ro·bai Coemgen (f)o'n chró cen chotlud, sic (n)i rabai sanct-Brigit suanach Tmg cloth] .i. clothach .i. airdirc TFmg 38 luades gæth] .i. ro·luadestar in gaeth se nechto tre sin do tothacht iarcomairc sen ar is medon na dulect dob*er*tha ante quod non additur in fine Fmg 39 da loch] .i. da locha F 40 ·arlaid] .i. co ro·airlestar T co n-airtnig F saith] .i. ar ngalur *no* T iar sæthur TF 41 suanach] sic sancta Brigida fuit sicut Coemgen .i. cotultach F 42 huarach] .i. ni bí (bu F) iar n-úaraib no·bíd TFmg *ocus* tan sele nad bid Fmg serc Dé occi T acce serc Dæ Fmg sed semper habebat TFmg *et a man. post.* .i. ni hi n-uairib sercc De aice *acht* dog*rés* F 43 chiuir] .i. ni ro·chren TF cossena] .i. ni ro·chosnastar TF dibad] .i. indbas T 44 che] .i. in domuin chentar T .i. centarach F 46 fertaib] .i. cenn-adart (cen a. F) fo na fertaib in-so (so F) sís TF 48 cairm] .i. ubi T .i. cid cairm .i. ubi F

T] Cetna thogairt di-a foided
50 la cet-im hi fenamain,
ni·s· gaib do rath a hóeged,
ni·s· dígaib al-lenamain.

al-lucht saille iar-suidiu,
fescor,—ba hard in coscur,—
55 sech ba sathech in cu de,
ni bu bronach in toscur.

F] 50 cét-eim 51 ·geib 53 luct salle 54 fescur a *pro* in 55 sáthech

Glossae TF] 50 fenamain] .i. fén do·uc a ban-tigerna cuci do'nd arge ar chend imbi TF[mg] fect tanic in t-angel go Brig*it*, co ro·s·foid do fuaslucud a mathar ro·boi *ico'n* druid .i. m*a*c Midrui es-síde. Do Chonnachtaib a mathair side, *ocus* do feraib Muman a athair, *ocus* im-Maig Fenamna i n-(. . . tuib)-cliach ro·boi side ind inbaid-sin. In tan da*na* ro·siact Brig*it* corrici sen, is and ro·bai a mathair ing-galur sula *ico'nd* inis, *co* *n*deochad-si *ocus* ara in druad le dochom am-mathar cor-ragaib si in cucnecht d'a hes, *ocus co n*denad deirc moir de'nd airliud; *ocus* ro·chuala in drui sen. Luid in t-ara di-a thig, "Cinnas," ar in drui, "atathar *ico'nd* inis?" "Am budech-sa cetus," ar in t-ara, "*ocus* at remra na loeg, *ocus* it buid*ig* na hoegid." Ocus robo olc lasin druid *ocus* la mnai in dearc do denam do Brig*it*, co tancatar *ocus* rusc mor leo do gabail etma *for* Brig*it*, *ocus* di-a doerad iar-sein mani het*ar* im imda acce. *Ocus* ni rabe *immorro* acce-se *acht* torud col-leith, co raigaib-se in rand-sa:

mo cule-se
cule Fiadat find,
cule ro·bennach mo rí,
cule con-ni ind.

Et dixit iterum:

ti m*a*c Maire mo chara
do benna (chad mo chule),
flaith in domain co immel:
ro·be immed la sude.

Et dixit tertio:

am-mo ruri-se,
*con*nic na hule-se,
bennach, a De, nuall cen geiss
do't laim deis in cule-sa.

Ro·raind in torod . . . . . ·se sub numero trinitatis; le[th]-torud tra tuic-si asin chulid. "Is maith," ar ben in druad, "do línad ruisc moir ind-sen." "Linaid-si *for* rusc," ar Brig*it*, "*ocus* dob*éra* Dia ní ind" . . . sen in driu *ocus* a ben F[mg] 51 rath] .i. do biathad bocht T 52 lenamain] .i. in lenamain tucsat oegid fuirri T 54 hard] .i. ba mor T coscur] .i. in mírbail T 56 toscur] .i. in t-óegi .i. in toscur da, *no* in tuata, *no* in . . . . cugud, *no* in (i F) gnim dorigne Brigit oc tabairt in biid do (don F) choin TF[mg]

T]

Lathe buana dí mad-bocht,
ni frith locht ann la'm chraibdig;
ba tair coidchi inn-a gort,
60 fo'n bith ferais anmich.

Epscoip do·da·ascansat,
nir·bo diuir in gabud dí
main-bad fororaid in rí
blegon inna mbo fa thri.

F] 57 lathi di 58 fríth and crábdig 59 bat*ar* caidchi na 60 mbith anbig 61 ·ascensat 62 nírbu diur 63 man- forarair

Glossae TF] 57 lathe] lathe i 'tír na bennact' ic Airiud Boinne i toeb Cluana Iraird doronad in firt-sa, *no* ic Domnuch Mor i toeb Cille-dara .i. flechud in cach inud *ocus* turad i ngort Brigte F[mg] mad-bocht] .i. maith ro·boinged T mad-bocth] .i. maith ro·boinged, ut quidam poeta dixit:

do bargen o fotira foss nui
dia na·s·tabra d'oegedaib
mad-bocth di-a chuslind chu.

alaile:

nocho tabrad do duine
ni mad coire ract
dia buain in maith seis dia fune F[mg].

58 chraibdig] .i. la Brigit TF[mg] 59 tair] .i. ba terad T ba toerad chaidche F[mg] 60 anmich] .i. snigi án T flechud mor F[mg] 61 epscoip] .i. .uii. n-epscoip tancatar co Brigit a Huib Briuin Chualand o Thelaig na n-Ep*scop* sainrud co Cill-dara, cor-ro·iarfaig Brigit di-a coic .i. do Blathnait, 'in raba biad acci?' Illa dixit, 'non.' *Ocus* ro·boi imloscud la Brigit an-i hi-sen .i. gen biad occi illis; con n-erbairt in t-aingel fri Blathnait, co tucad na bu co Loch Lemnacta fri Cill-dara a-tuaith di-a mblegon, co ro·bligte fo-di reme. Tuctha di*n* na bai ocus ro·bligtea, cc ndeochaid in loim dar na lestraib *ocus* no·linfates cid lestru Lagen ule; dobertais chuccu; et unde stagnum nomen accepit F[mg] ·ascansat] .i. ro·athascansatar T ro·athascnastar F 62 diuir] .i. ni bu bec, *no* F ni bu dereoil TF 63 fororaid] .i. mani TF fortach-taiged T furet F

T]

Argairt lathe ánbige
coercha for medón réde,
scarais iarum a forbrat
i taig for deslem *gréne*.

In macc amnas ro·das·gaid
70 Brigta ar écnairc ar-ríg,
dobert secht multu úade,
a tret ni·s·dígaib al-lín.

F] 66 caircha   68 desleind   69 ro·d·ascaid   70 Brigtæ   71 húade   72 trét

Glossae TF] 65 arg*airt*] ro-ingair TF .i. bói Brenaind .iiii. blia*dna* *for* muir oc iarrair Tire Tarngere. Boi beist ico a lenamain frisin re-sin i ndiaid in churaig. Fecth and tanic beist aile cuci di-a marbad, co ro·attaig in beist Brenaind *ocus* noebu Erend olchena frisin beist ole, *ocus* ni ro·s·anact co ro·attaig Brig*it*; *co n*-erbairt Brenaind iar-sen, na biad ni fod siriu *for* muir, no co fessad cid ar a ndernad ar Brigit in firt-sa sech cach. Tanic iarum Brenaind for set do śoegid Brig*te*, *ocus* ro·foillsiged do Brig*it* aní-sen. Is and ro·bói Brig*it* an tan-sen ic ingaire cairech i Cuirriuch Liphe, *co n*deochaid in comdail Bre*naind* co Domnach Mor fri Cill aníar; co ro·bennach cach dib di-a chele. Ic licc Bren*aind* lo iar-sen isin tes foc*et*oir Brig*it* a cocholl fliuch *for*sna goo g*re*ne *ocus* stetit forru. Atrubairt Bren*aind* fria fri-a gilla a chochull do chur forro, co torchair dib fa-dí: foceird Bre*naind* fein in tres fect co feirg, *ocus* tarrasair *for*ru tunc. Ro·iarfaig Brig*it* di-a coic, 'cia met ro·boi occa do biud?' Atbert side, 'na rabai occa *acht* óen octmad grain eorna.' Rucad iarum do muliund Ratha Cathair fil for Cil-dara aniar fa-di, *ocus* *for*emthes a bleith and, ar is and do·rala Elill m*ac* Dunlaing ri Lagen ind inbaid-sin .i. ic Rath Cathair. Dochuaid da*na* timthirid Brig*te* in tres fect, co ro·lad il-linne in mulind *co n*-a bulc, conid iar-sen dorat Brig*it* brethir *for* Raith Cathair *co na* be de na tentę na doene inti co brath; *ocus co n*deochaid in mulend ule fo'n talmain. Tuc tra timtirid Brig*te* a bolc asin linne *ocus* a leth aile do mein bracha, *co n*dernad fled de-sen do Brenaind *ocus* do Brig*it* *ocus* di-a muintir, co rabatar .xxx. lathe ic tomailt na flede-sen simul; *ocus* co tarait cach díb a chobais di-a cele. Asb*er*t Bren*aind* ar thus, 'na deochaid riam o ro·gab crabud d*ar* .uii. n-immaire cen a m*en*main i nDia.' "Is maith," ol Brig*it*, "Deo gratias ago." Asb*er*t *immorro* Brig*it*, a m*en*main i nDia, na tuc ass etir.' Adamraigid Bre*naind* in ni-sen. "bud fir di*n*," ol Bren*aind*, "cia no·der-scaigthe-su dinne a cach leth." Sic narrauit ei omnia quae in mare a bestiis audiuit, *ocus* doronsat iar-sen F^mg lathe] .i. il-ló T ánbige] .i. flechuid moir T flecud mor F 66 réde] .i. im-Maig Life (liphe F) TF 67 scarais] .i. scailess T scailis F iarum] .i. iar-sein F forbrat] .i. a cocholl TF *no* secipetach uachtorach archena F 68 deslem] .i. *for* desred .i. *for*sna gó *gré*ne ro·bátar (i n-)a laim deis T *for* deis les, *no* for deis F 69 macc] .i. in meirlech (merlech F) tanic co Brig*it* TF in m*ac* amnas] ic Raith Derthaige .i. n-Hub Failge doronad in firt-sa .i. tanic merlech co Brig*it* fo .iiii., co mbered· molt cech uare uadi do chairchaib mná Dub*thaig*, co ro·athferad *for* Brig*it*; *co n*-erbairt Brig*it*, "fegait-se *for* caircha, dus in marat ule"; ro·fegsat iarum .i. Dub*thach* *ocus* a ben, *ocus* fuaratar eat ule i comlane cen esbaid neich F^mg ro·das·gaid] .i. ro·gudestar T .i. ro·gadestar F 70 ríg] .i. ar in rig i tai (ta F) ecnarc*us* TF (tab)air ní do na (cair)chaib (d)am-sa, ol se T tabair dam ni do na caircaib ol se F 71 dobert] .i. ruc T roc tis F

T] Is da'm sous m'atchous
a ndorigenai do maith:
75 amra dí in fothrugud
senta impe ba derg-laid.

Senais in caillig comail,
ba slan cen neim cen galar.
ba mó amru arailiu,
80 di'n chloich dorigne saland.

Ni ruirmiu ni airmiu
a ndorigenai ind nóeb-duil:
bennachais in clar-ainech
comdar *for*reil a dí suil.

85 Ingen amlabar dobert
Brigta, ba hóen a amra,
/ni luid al-laim ass al-laim [fol. 18.
comtar *for*reil a comlabra.

F] 73 dom 74 ndorigénai 77 comaill 79 mo amro 80 don 81 rurmo airmo 84 comtar śúil 86 Brigtæ *om.* a 87 a láim as a láim 88 réil ac-c.

Glossae TF] 73 sous] .i. is do'm dán TF .i. is do'm filidecht F atchous] .i. mad di-a n-innisiur (inisiur F) TF 75 amra] .i. maith TF^mg + i Cill-dara doronad in firt-sa .i. dune trúag di-a ro·dlect ri Lagen lind, *ocus* ni rabai adbar a denma, . . . tanic co Brig*it*. Is and ro·boi B*rigit* i fothrucud ar a cind, co ro·attaig in duine truag-sin hi-side mise co ro·cobrad e, co ro·sen Brig*it* iar-sen in fothrucud ir-rabai, co nderna nua-lind de, *ocus* co tardad do'n dune iar-sen *ocus* co taraid side do'nd rig F^mg fothrugud] .i. ir-raba sí fein T 76 senta] .i. bennachais .i. ro·sénastar TF laid] .i. ba lind derg (derc F) .i. ba flaith derg (derc F) TF^mg 77 senais] .i. ro·senastar F^mg comail] .i. comallaig T comaillig F^mg 78 galar] caillech ir-rabai comaille, do·deochaid co Brig*it* *ocus* ro·s·ic T caillech ro·boi i Cluain Moiscna *ocus* comaille inti, co tarla Brig*it* dochu*m* na cille, co tanic iar-sen co Brig*it* *ocus* corbo glan iarum F 79 mó] .i. ba mo-de in t-amra firt aile do denam F 80 saland] i Cuirriuch Liphi doronad in firt-so .i. fer tanic sech Brig*it* *ocus* saland *for* a muin, co n-erbairt Brig*it* ris, "cid fil fort?" "Clocha," ol se. "Bid ed," ol Brig*it*: ro·comallad amlaid-sen; tic ille q. tanic da*na* iterum sech Brigit, et illa dixit ei, 'cid fil *for*'t muin?" "Saland," ol se. "Bid ed," ol Brig*it*; *ocus* ro·firad amlaid F^mg 81 ruirmiu] .i. ni ro·airmius T .i. ni etaim a thurim F airmiu] .i. ni etaim a arim TF *no* ni airmim F cecha (cech in F) dernai (derna F) do fertaib TF 82 noeb-duil] .i. Brig*it* T .i. in duil nóeb F 83 bennachais] .i. in cla*r-ainech* .i. ro·bennach; i Cluain Chorcaige i n-Uib Failge doronad in firt-sa .i. clam tucad co Brig*it*, *co n*-erbairt fris, in tom luachra ro·boi inn-a [f]arrad do thabairt asind inud ir-rabai; co tuc ass da*na*, co tanic topur *usci* assind inud-sin, cor-ro·broen fo 'agid corbo (slan) F^mg 85 ingen amlabar] .i. i Cluain . . . . . dorigned in firt-sa: ingen amlabor tucad co Brig*it* cor-ragaib Brig*it* laim na hingine inn-a laim, *ocus* ni ro·leic *side* lam na hingine ass-a laim corbo foll*us* a her'labra F^mg 86 hóen] .i. do fertaib Brig*te* T

T] Amra tinne senastar,
90 ba nert Dé ro·d·glinnestar,
ro·bói mí lán lasin coin,
in cú nocon millestar.

Ba mo amru arailiu,
mír do·tlucestar di'nd lucht,
95 ni coill dath am-maf*or*ta,
brothach focres inn-a hucht.

In clam ro·gaid ailgais dí,
ba maith conid·rualaid dó ;
senais forglu inna loeg,
100 carais forgglu inna mbo.

Reraig iarum a carpat
fo-tuaith do Bri Cobthaig Coil,
in loeg lia clam i carput,
in bó i ndiaid ind lóig.

F] 90 ro·do·gl. 91 lan scoin *pro* lasin coin 92 nicon 94 do·tluchestar don luct 95 a mafarta 96 huct 97 gade ailges di 99 forclu na lóeg 100 forclu na 101 charpat 102 -thuaid Bríg 103 al-lóeg 104 al-lóeg

Glossae TF] 89 tinne] .i. saille T sénastar] .i. Bri*git* F amra] .i. tinne saille tucad di-si i n-edbairt i Cill Finnend . . . . . . doronad so, *co* narbo cumain li-a muintir-si . . . . i Cill-dara, co rabai and-sein cu cend mis *ocus* cu ic a comét, sech ni ro·leic do anmanna æle corpud *ocus* ni ro· . . . . am*al* ro·caith a haid . . . cetna F[mg] 90 ro·d·glinnestar] .i. ro·glinnig *ocus* ro·chomet in n-asill T. i. ro·glinnigestar F 93 mo] .i. ba mo-de in t-amra aile fris F 94 do·tlucestar] .i. ro·thóthlaigestar (·toth. F) TF mir] .i. ro·bói isin chore T .i. dune truag ro·cuinnig mir for Bri*git*, ro·boi isin core, *ocus* nirbo bruthe in biad and et*er*, co ro·chuinnig se for lucht . . . . rca seire erchor do'nrmir frisin dune, co tarla i n-uct Brigte, *ocus* ni ro·(choill) a etach sen F[mg] 95 maforta] .i. 'n-othad .i. a edach sen, ondi as mafortis .i. cop-chaille TF[mg] .i. breit bis dar . . . . i Cill . . . . doronad in fert-sa bec sic F[mg] 96 brothach] .i. te TF focres] .i. ro·laad TF inn-a uct .i. i n-uct Brig*te* F hucht] .i. Brig*te* T 97 in clam] combad clam Pat*raic*, tanic co i chind bo *ocus* ni ro·gaib *acht* in bo ba ferr i n-inis Brig*te* . . . in loeg . . . . . . sen co ro·bennach Bri*git* in loeg rob ferr isin buale, co ro·char in bo . . . . . iar-sin F[mg] ro·gaid] .i. ro·guid TF a ailgais F ailgais] .i. a itge F 98 ·rualaid] .i. co ro·ernestar (·ernastar F) TF 99 senais] .i. ro·senastar F forglu] .i. togu T 100 carais] .i. ro·charastar in loeg togam*ail* (togu F) na mbo TF 101 reraig] .i. ro·raith .i. ro·leic a rith dó do Brí T .i. Nadfraich fer-legind Brig*te* . . . . berad-si nar . . . . uair nad rabi in tir . . . i-fos, co tarta a baile corrici . . . o ro·attaig . . Bri*git* im lecud . . . . ass, *ocus* ro·leced-som ind iar-sen ; ro·cuinnig-seom do Bri*git* . . . . do·ratad do *acht* . . . . ico'n loeg ; ro·chintig Bri*git* loeg . . . na gebad . . . . cid dar Erind dechsad F[mg] 102 B. C. Coil] .i. proprium nomen loci i mBregaib T bo rí Breg Cobtach Coel ; Nat-fraich da*na* is e ropo imthusid in charpait tunc F[mg]

T] In daim do·da·ascansat,
fó leó ro·das·cload nech,
friu conuccaib in doub,
matain tancatar a tech.

Scarais a hech cenn a bréit
110 in tan do·rertatar fo fán,
ni bu leith-ísel in mám
m*ac* Dé ro·réraig in ríg-laim.

Tathich torc allaid a trét
fo-thuaith do·sephain a n·os,
115 senais Brig*it* fri-a bachaill,
li-a mucca gabais foss.

Mug-art mucc meth di dobreth
dar Mag Fea, ba amra,
tafnetar coin alta dí
120 co mbái i n-Uachtur Gabra.

F] 105 ·ascensat 106 ·dos· 107 conucaib dob 108 matan 109 cend brét 110 do·rethetar fo'n 111 leth-isel 112 fororaid rig-láim 113 tathig 114 ·thuaid ·sefain 115 lia *pro* fria 116 fos 119 taifnetar 120 mboi uactur

Glossae TF] 105 in daim] .i. cara tanic co Brigit ca . ad Mor a Cuirriuch Liphe, *ocus* duthracht lais di, co ro·nasta Brig*it* occai inn aidche-sein, co tallad a . . . ech di-a es, *ocus* co rucad co habaind Liphe, *ocus* co n-eracht friu ind aband co tartsatar na meirlig a n-etaige for adarcha na ndam oc tec doib tairse. Tecait in daim uadib *for* culu di-a tig *ocus* tiagait da*na* do Cill-dara co Brig*it* *ocus* etaige na merlech leo co Brigit Fmg ·ascansat] .i. ro·athascansatar TF 106 fo] .i. maith TF ro·das·cload] .i. ro·s·cloised F 107 conuccaib] .i. tuargaib T tuarcaib F doub] .i. ind aband TF 108 a tech] .i. Cell-dara T 109 bréit] .i. fo breit bís fo bragait ind eich TF scarais] .i. oc Ri Cuind doronad-so eter Forraig Rath *ocus* Cill Culind; ro·bai Brig*it* . . . . . Nad-fraich i n-oen charput . . . . doib ann . . . . . . do Chill-dara; pridchais in tan-sen doib Nad-fraich brethir De, *ocus* lecid uaid na . . . . in da ro·ech a bragait . . . . . . co mbai ic ithi feoir iat . . . . . . re co n-acca . Ailill mac Dunlaing ri Lagen ani-sein . is e . . do Mastein.........tarat . . a bragait . . cungna . . co n-erbairt Brig*it* ar in n-umaloit, bid duit rige Lagen co Brath *ocus* o't chinuid i diaid Fmg 110 do·rertatar] .i. ro·reithsetar T ro·reitsetar F 112 ro-reraig] .i. ro·foirestar T ro·fúrsetar *no* ro·*for*ta(cht)setar F -laim] .i. lám rig Lagen T 113 tathig] .i. torc allaid ro·boi i n-alaile caillid fri Cill-dara a-tuaid, con-na leced mucca aile cucai *ocus* ro·sen Brig*it* co n-a bachaill in caille ic Ros na Ferta i Cill-dara fri Cloc-thech a-tuaith, corbo chunnamain friu iar-sein; ro·bo e robo tosech doib dogres Fmg 114 do·sephain] .i. ro·thoibnestar T ro·tobnestar Fmg os] .i. in mucc allaid T in muic n-alla Fmg 117 mug-art] .i. mucc ard *no* mucc meth TFmg di] .i. do Brig*it* TFmg muc meth dobered ri Fotharta tire, tir sen i ndesciurt Ua Censelaig, cecha blia*dna* do Brig*it* i n-edbairt . . . . . . rig na Cendselaig do Brig*it* asbert *immorro* ri Fotharta nach·is·tibred do, *ocus* nach·is·tibred do Brig*it* dar a sarugud som *acht* no·s·lecfed hi immach *ocus* in leth no·s·faidfed Dia . . . (Mag) fea co Uachtar Gabra .i. co hait i mboi Brig*it* Fmg dobreth] .i. tuccad T dob*ert* .i. tucad Fmg 118 amra] .i. ba maith TFmg 120 U. Gabra] .i. telach mór sein (*om.* sein F) fil im-Maig Lagen TF

T] Asrir in sinnach n-allaid
do ráith a aithig in truaig;
dochum feda conselai
ce do·sefnatar in t[ṡ]luaig.

125 Ba menn inn-a himthechtaib,
ba óen-mathair m*aic* ríg máir.
senais in n-én luamnech
con·idn·imbert inn-a laim.

Nónbur díbercach senais
130 dercsait a minna al-lind chró:
in fer f*or*·da·corsatar
góeta ni frith collann dó.

F] 122 athig 123 fedai 124 ·sepnatar 126 hóen
127 luamnach 128 ·immert 130 amcsat *pro* dercsat minda
131 ·goirsetar 132 goita coland do

Glossae TF] 121 asrir] .i. ro·eirnestar T ro·ernastar F sinnach] .i. sinnach na ba-rigna ic Maistin i n-Uib Muredaig, co ro·triallad a marbad ind. Is and do·rala Brig*it* ic Maistin in tan-sen *co n*-erbairt Brig*it* it*er* mac na . . . . . . no·gebtha ar scath *acht* co ndernad in clesamnact doníd in sinnach aile. Senais iar*um* Brig*it* in caille, *ocus* benais bos-crand, co tanic sinnach na clesamnacht cetna di, *ocus* dorat Brig*it* dar cend in truaig; ro·leced ass t*ra* in fer. Dochuaid isin caill in sinnach, *ocus* ni choemastea ni do, cia no·betis coin Lagen ule inn-a diaid F[mg] 123 conselai] .i. ro·elai, *no* ro·sin TF 124 do·sefnatar] .i. cia ro·tóipniset T ce ro·taifnitar F 125 menn] .i. ba foll*us* TF[mg] .i. cill Brig*te* i Cill-dara fadesin doronad so F[mg] 126 mathair] .i. ba hoen de matribus Christi Brig*it* T 127 senais] .i. ro·sen T en] .i. rond argait tuc alaile dune inedb*airt* do Brig*it* co taraid-si do na hingenaib becaib batar immalle fria; ar ba holc leo·sum cen ni do tabair[t] doib, co tanic alaile clam cuci-si do chuinchid neich furre, co tarait-si in rond do cen fis do na hingenaib; *ocus* ro·chisetar in tan fetatar, *co n*-erbairt-si friu, cia log co n-atchide do tabairt duib dar cend? Robo maith leo ar scath in t-en bec ut do bith ocund, ar is alaind he. Be*n*nachais Brig*it* in en corbo cennais as cech laim di alailiu. Cid tir ind eoin o-sen immach? Ni an *se* . . . . regionis i for-coemnacair in fír-ór F[mg] 129 nonbur] .i. d'Uib Loscain doib, ut ferunt F senais] .i. ro·sen .i. Brig*it* F nonbur derbrathar do Laignib di-a rb'ail dul do . . il-Leth Cuind, ar is eat ro·marb he . . . co tancatar co Brig*it* de senad a n-arm . . is and . . alai sede tunc . . . ferta i Cill·dara. Ro·be*nnach* da*na* Brig*it* doib a n-armu; dochotar fa-tuaith tra iar senad a n-arm. Tarla doib in fer, . . ro·marb . . . . . . matain co ro·marbsat he andar leo-som . . . . . . *ocus* ni tucsat *immorro* banne fola ass comtar budig som de·sin; t*er*na *immorro* in fer per gratiam Brigitae F[mg] 130 minna] .i. a n-airm T amcsat] aggau F 131 ·corsatar] .i. *for*·ro·chuirsetar T 132 góeta] .i. gona, *no* ro·gonad T collann] .i. úar ní *for* fír-duine ro·laset a ńgona *acht* is *for* corthe cloche T

T] A ndorigne do fertaib
ní fail do·rurme co cert:
135 amra ro·gab prainn Lugdach
tren-fer, ni dígaib a nert.

Omna na tuargaib in sluag
in fecht n-aile, digrais cloth—
dob*ert* dí am-m*a*c la Brigte
140 co airm ir-ro·chloth a both.

In sét argairt nad chlethi
ar ul[c] fri fraicc ind nIad
/focress im-muir fut ro-it [fol. 18b
co frith im-medón Iach.

F] 133 fertaib 134 ·ruirme 135 p*ra*ind 137 sluaig 139 asbert a m*a*c la Brigtæ 140 i ro·chlaid 141 arggait cleth 142 ulc fraic 143 focreis in muir fuit

Glossae TF] 134 do·rurme] .i. doné a thurem (turim F) TF 135 amra] .i. maith TF dogaib F 136 tren-fer] .i. tri tren fer ro·batar i claide cluid dune Alene .i. inte is min dun rig Lagen. It e an anmand Mureth *ocus* Fiad *ocus* Lugaid. Proind cet do·meled cech fer dib·Ro·herbad tra Lugaid i n-erchomair na cell di-a biathad in dias ele i n-erchomair na tuath. Ro·cunnig *tra* Lugaid do Brig*it* co ro·digbad a haith ocus na ro·gabad a nert, co nderna Brig*it* (sin) do, *ocus* co ro·be*n*nach a gin co nar·bo mo a haith inna cech dune arcena, *co n*deochaid iar-sen, co tuargaib in cloch foremeid cet fer dib . . reme asin clud for mullach . . ind .i. and F[mg] dígaib] .i. ro·dígaib TF a thúara, *ocus* nir-bo lugaide a nert Lugdach .i. Lugaid trén-fer ro·boi i Laignib *ocus* ba sé ad . .i. praind cét ro·dig . . a praind . . nerath *ocus* ni (di)gaib a nert T 137 omna] .i. do·rochair forsin co-nair *co n*gebed . . . do . . uib . . foremdetar Ui Failge a turcbail; co tarla B*rigit* fecht in *co*mair sen, co ro·atchiset Ui Failge hi imm a turcbail assin n-inud ir-rabe; co tuarcaib si hi iar-sen tre nert m*e*ic De, *co* nid fos 'n-a hinud cetna o·sen ille F[mg] 138 digrais] .i. ergna F cloth] .i. clothach in gnim F 139 asbert] .i. do·ucc .i. Cri*st* F 140 airm] .i. co hined F ro·chloth] .i. in ro·chrad .i. in robo maith F both] .i. a bith F 141 set] .i. delg T chleth] .i. ní díchelta T .i. nar·bo coir .i. do cleith *no* do dicelt F 142 fraicc] .i. fri cumail TF Niad] .i. Nia, proprium nomen alicuius poetæ T .i. in tren-fer F 143 focress] .i. ro·laad TF ro-it] .i. fut erchora T .i. fot .i. erchoir F 144 iach] .i. bratan T in bratan F .i. delg *ar*gait do·rat ri Lagen il-loig a dara . . di ail . cor·ruc side leis co . . tig . . . al-laim na cumaile dia tas . . . fen . . . led . fadi e . . . . . sen isin fairrge ar a ulc . . . . . . impe . . . co ro·cuinnig in file in delg cosin cumail . . . lla . . . firt . . . in m . . . . ata in file . . . . . cumaile . . . . iach frith . . in delg. Is ann do·rala Brig*it* in tan-sen, i tig in . . . . Brigte fri Dia, co ro·faillsigte di in delg co tanic aingel . . . . . *co n*-erbairt fria na lina do chor isin us*ce* .i. isin fairrce, *ocus* no·gebtha bratan inntib *ocus* in delg inn-a medon; sic factum est et liberata est ancilla de necessitate illa F[mg]

T] Amra dí in ban-trebtach
ardoutacht im-Maig Coil:
loiscis in garmain nue
for ten ic fune ind loig.

Ba mo amra arailiu
150 ar·id·ralastar ind nóeb:
matan ba óg in garmain
li-a mathair dith ind lóig.

In sét arggait nath combaig
in cerd, robo amru dí,
155 ro·sm·bi Brigit fri-a boiss
iarum com-mebaid hi trí.

Focress im-meid lasin ceird,
fofrith amra iar-suidiu,
ni furecht cid óen screpul
160 ba mo tríun arailiu.

F] 145 -trebthach 147 núi 148 tein funi loeg 151 hog garmian 152 díth ind lóeg 153 dan *pro* sét arggat nad chommaig 154 cherd 155 ro·s·bi bois 157 focreis 159 fuirecht 160 araile

Glossae TF] 145 amra] .i. maith TF dí] .i. do Brig*it* TF amra di] .i. fecht do·rala Brig*it* do dun rig Breg im-Maig Coel i Fine Gall hodie, có ro·diult in ban-rigan fri-a . . . . Do·rat alaile ben-trebtach ro·bói i toeb in dune immaig failte dí, co . . . di *ocus* co ro·s·loisc a garmain nui foé: *ocus* ro·batar óg-[s]lana arnabarach eter loeg *ocus* (gar)main tria rath Bri*gte*. O ro·chuala *immorro* in rí aní-sen .i. Brigit do thiactain . . . . di-a acallaim, co tarla dó in ban-trebtach ut: am*al* atcondairc in rí hi, ro·s·c(arasta)r tria rath Brig*te*, *ocus* ro·s·fuc do mnái, *ocus* is uade ata bunad . . . . Cerbaill ut ferunt F[mg] 146 ardoutacht] .i. ar ro·ertaig TF M. Coil] .i. proprium nomen loci T 148 ten] .i. *for* tenid T .i. for ten F 149 arailiu] .i. ropo mo-de in firt-sa do denam and beos (beos d.d. and F) TF 150 ·ralastar] .i. ro·imoilgestar T ro·imoilgistar F 152 dith] .i. ro·dinestar T ro·dinistar F 153 sét] .i. in máin TF *no* set ascaid F in set (dan F) arg*ait* .i. triar derbrathar di-a farcaib a n-athair tinne argait *ocus* foreimthetar (*for*emdetar F) cerda Herenn (Erend F) a chert-raind i trí doib, co ro·bris (ro·roind F) Brig*it* TF[mg] co n-a baiss i Cill-dara T[mg] . . . . doronad in firt-sin F[mg] combaig] .i. na ro·bris TF 154 dí] .i. ro·bo mór in fiurt do Brig*it* T 155 ro·sm·bi] .i. ro·s·briss TF, *no* ro·ben T 157 focress] .i. ro·laad TF ceird] .i. lasin cerddai (ceirdai F) TF 159 fuirecht] .i. ni airnecht F

T]

A ndorigne do fertaib
ni fail dune do·da·decha:
senais díllait do Chondlaid
in tan dobreth do Letha.

165 In tan hí ba gabud dí,
am-m*ac* rempe ni·s·derbrad
dobert díllat i criol
ron-cind hi carput da rath.

A n-ol meda dí dobreth,
170 ni bu ances cach thucai
(cofri)th i toeb tegdaise,
nico n-airnecht and chucai.

Asrir do raith a hathig
in tan ro·ránicc a leass,
175 sech ni furecht *for*craid ann
nicon tesbad banne ass.

F] 161 fertaib 162 do·decha 163 Chonlaid 166 ·derbrath 168 -chind i carpat do 170 bo cech tucai 171 co frith 174 ro·n·anic 175 furect and 176 banna as

Glossae TF] 162 fail] .i. ni frith T dune] .i. doene a tiachtain F do·da·decha] .i. innises T 163 senais] .i. ro·senastair F . . . . Brig*it* do Conlaed crabr... ...ro·triall fo-di dul do Roim beos . ... Brig*it* he, co ro-triall in tres fect *ocus* co r . . so . . . . do·rat Brig*it* a cocoll di-alailiu clam .i. tan boi si i comet . na forcomra . . do Brig*it* fair, quia non fuit intus cere . . . edach co Brig*it* co rucad . *ocus* ni rabai acce-se *acht* etach doberad do, co ro·iarfaig se de Ron-ciund .i. subdeochain no-bi do met a hetaig·se dogres, dus in na rabai etach acci. "Biaid," ar se, "*acht co n*dernasu ernaigte co Dia." Frith iarum iar-sen etach i criol ro·boi ic Ron-ciund i carpat da rath; ro·batar fo'n carbat; *no* ni hainm duni eter Ron-cend *acht* is etach as chosmail do chrocund cind roinn sin; frith and *ocus* do·ratad in t-etach iar-sen do Conlæd. Luid im*morro* Conlæd iar-sen for set do dul do Róim. Asb*ert* Brig*it* fris, sech in ricfa, ni torais. Ro·firad samlaid ar atdotar coin allta he ic Scetaib F^{mg} díllait] .i. etach TF 164 dobreth] .i. no·theged T .i. no·teged .i. a semetipso ruccad F^{mg} Letha] .i. do Roim TF^{mg} 166 m*a*c] .i. Cr*ist* TF^{mg} icc-a himthús T ·derbrad] .i. ni·s·diubrad TF^{mg} 167 dobert] .i. tuc TF^{mg} díllat] .i. etach TF^{mg} criol] .i. i criol di croccund róin ro·boi in t-etach T 169 ol] .i. in dabach F .i. lind ro·dlecht ri Lagen do rig ua Culduib, co ro·dlecht side do fir di-a muintir; co tanic side co Brig*it* di-a hatach co ro·cobrad he, ar ni rabai occa in doberad, ar dorat-som do Brig*it* in lind ann, uair na ragaib-rí ua Culduib uad he, et proinde uenit ad Brigitam...necessitatem habuit, co tucad iar-sen u*sce* isna dabchaib ro·boi; farrad tigi Brig*te*, *ocus* ro·bennach Brigit in usq*ue*-se cor·bo mid iar-sen, *ocus* cor·ruc in truag hé leis iar-sen; *ocus* ni rabai mid ba ferr andras, *ocus* ni rabai plus uel minus, acht amal ro·dlecht de misero F^{mg} di] .i. do Brig*it* F dobreth] .i. tucad TF 170 ances] .i. ni bu domain TF thucai] do'nt-í tuc TF in dabaig do Brig*it* T 171 frith] .i. . . . iar n-ól a n-a ra·bai inti do Brigit co n-a muintir T 173 asrir] .i. ro·eirnestar T ro·ernestar F a hathig] .i. a fir muintire TF 175 furecht] .i. ni frith TF .i. ni harnect F

T] For·don· itge Brigte ·bet,
si fri gábud con·don·fair
robbet inn-a lobran leith
180 ria ndul i ngnuis in spirta nóeb.

Do·n·fair co claidib tened
do'n cath fri ſalla ciara;
ro·n·snadat an-noeb-itge
hi flaith nime sech piana.

185 Ria ndul la haingliu do'n cath
recam in n-eclais *for* rith;
taithmet Fiadat ferr cech nath:
ni car Brigit buadach bith.
Ni car Brigit

Ateoch érlam sanct-Brigte
190 co sanctaib Cille-dara,
robbet etrom *ocus* pein,
m'anim ni dig im-mada.

In chaillech reided Currech
rop sciath fri fœbra fégi;
195 ni fuar as-set acht Maire:
admunemar mo Brígi.

Admunemar mo Brigi,
rop imdegail di-ar cure,
/conacna frim a hérlam, [fol. 19.
200 asrollem térnam huile.

F] 178 sith *pro* si co·don·foir 180 i ngnuis spirta 181 claideb thened 182 chath iala 183 a noeb- 184 phiana 185 haingliu chath 187 tathmet 188 Brig*it* Brí *om.* buadach bith 189 atteoch 190 Chille- 191 phein 192 i-moda 193 imreded 194 *om.* fri ro-foebra fége 195 fuair a set 196, 197 admunemmar mo Brige 198 cuire 199 a n-erlam 200 asroillem uile

Glossae TF] 177 itge] .i. ro·bet TF fornd a hitge T .i. *for*nn itge B*rigte* .i. ro·[f]ortachtaige dun a itge-si F 178 si] .i. Brig*it* T con·don·fair] .i. ro·n·fore T .i. done ar foridin F 179 leith] .i. ro·bet na lobrain *ocus* na truaig inn-ar leith ic ernaigthi erund T 181 do·n·fair] .i. done ar toridin T claidib] .i. cum gratia dei T 182 ſalla] .i. fri demna T ciara] .i. duba F .i. elta duba demoniorum TF 183 ro·n·snadat] .i. donet ar sóerad TF 187 taithmet] .i. comarcc TF . . comracc T .i. imrecra TF fiadat] .i. in Dé maith F nath] .i. ferr cech filidecht T in filidecht dognither do Dia T[mg] .i. cech dana F 189 ateoch] .i. atchim T érlam] .i. ér al-lam (elam F) .i. adbul al-lam (ellam F) fri denam ferte *ocus* mirbaile TF 193 reided] .i. ro·riadaig .i. ro·imthig T .i. ro·riadaged .i. ro·imtect F Currech] .i. currech a cursu equorum dictus est TF[mg] 194 fégi] .i. fri fig . . uaim na foebor T 195 fuar] .i. ni fuar*us* T set] .i. a samail T 196 admunemar] .i. bennachmait, *no* ailmit T Brígi] .i. mo Brig*it* T 199 conacna] .i. ro·chongna TF 200 a. térnam] .i. ro·ernam TF

T] Molad Crist, clothach labrad,
adrad m*aicc* Dé, dán búada,
ro flatha Dé cen sena
cach ro·d·gab, cach ro·chuala.

205 Cach ro·chuala, cach ro·gab,
ro·bé bennacht Brigte fair,
bennacht Brigte ocus Dé
for·don·rabat immalle.

Fail dí chaillig ir-riched.
210 nochosnagur do'm díchill
Maire *ocus* sanct-Brigit:
f*or* a fóessam dún díb-linaib.

Sanctæ Brigtæ uirgo sacratissima
in Christo domino fuit fidelissima.
215 Amen.

F] 203 rop 204 ro·gab 206 robbe be*m*nact 209 challig i richid 210 no·s·chosnagur dichil 212 foesam 213–215 *om.*

Glossae TF] 201 clothach] .i. airdirc TF 209 riched] .i. ir-rig-iath .i. hi ferann ind ríg nemda T ir-rig-laith .i. ferand rig, andigum F 210 dichill] .i. a saragud *no* . . . . . . .i. ecnach . . and . . (s)ubaudicur dun F

[NOTAE.]

T] fol. 17 *in inf. marg.*
In dei nomine. in dei nomine. amen.

T] fol. 17b *in sup. marg.*
. . . . . de celo non potuisse ascendere in celum; non enim intelligunt quoniam corpus ascendit. Dominus enim ascendit, corpus autem non ascendit, sed leuatum est in celum. Illo . . ascendit, si enim quisque discenderit uerbi gratia de monte nudus, cum autem discen derit uestiat se et uestitus ascendit iterum. uide Christum bis furatum.

T] fol. 18 *in sup. marg.*

loc'. . deinde . . rogat Philo de porcis ge . . . rarorum. Primo dicit, multo meliores sunt homines quam peccora.[1] Respondit Philo, in primis laborasti, in posteris uero infirmus es. Secundo, Origenes ait, dictum est, terra et plenitudo eius[2]. Respondit Philo, mens lata uerbum latum protulit uerum tamen tuum ingenium uacuum est. Tertio, Ambrosius dicit, quod prohibuit deus in usum fieri de re... ate messis multa exorta est. Quarto, dicit A...sacerdotes multos curauerunt insanos Philo respondit, quia . . . . . per foramen ualuæ non reperiens clauem fortiter concutit. Augustinus. Hi homines intenderunt pretium deo et homini sanitatis quia mos erat in lege quod pretium salutis de propriis diuitiis dabatur sacerdotibus dein concessum est eis ad pretium salutis quia propriæ diuitiæ erant uirorum. Respondit Philo Augustinus. Sanctum et perfectum . . pene uno sermone potest omnia docere.

T] fol. 18b *in sup. marg.*

. . . iteneris (et ipsa gesta)tio uehiculorum nos dilectaret (et con)uersi ad fruendum his quibus (uti debuimus) nollemus cito uiam finire et peruersa suauitate inplicati (alienaremur a pa)tria. Utendum est hoc mundo, non fruendum ut inuisibilia.[3]

T] fol. 19 *in sup. marg.*

Interiori oculo ubique sit præsens eorum qui oculum illum infirmum immundumque habent oculis etiam carneis apparere digna est,[4] reliqua.

Serpentes sapientia decepti sumus, dei stultitia liberamur. quemadmodum autem illa sapientia . . stultitia, sapientia est uincentibus diabulum.[5]

Multum (enim ostendit) quam uoluntarie pro nobis animam possuerit qui eam sic h(abuit in po)testate sumere.[6]

[1] Cf. Mt. xii. 12. [2] Ps. xxiv. 1. [3] Aug. *De doctr. Chr.* i. 4.
[4] *Ibid.* i. 12. [5] *Ibid.* i 14. [6] *Ibid.* i. 15.

[Praefatio in Hymnum S. Sanctani.]

T] Ateoch rig. Epscop Sanctain doronai in n-immun-sa, *ocus* ic dul dó do Chluain-irard síar co Inis Matóc dorona hé; *ocus* bráthair sede do Matóc, *ocus* do Bretnaib doib dib-līnaib, *ocus* toisechu tanic Matoc i n-Erind quam epscop Sanctán.
5 Causa autem haec est, di-a soerad ab hostibus, *ocus* co ro·leced a brathair é chucai in insolam; Scoticam uero lingam usque ad horam hanc non habuit, sed Deus ei tam cito eam donauit. Tempus autem dubitatur.

F] 1 *om.* ateoch rig sanctáin dorónai 2 o *pro* dó do -iraird *om.* síar do *pro* co dorone he 3 *side* 4 táisechu -Herind sanctain 5 ro·leiced 6 he cucaī 7 hanc h.

[Hymnus S. Sanctani *Ateoch rig.*]

T]

ATeoch ríg n-amra n-aingel,
uair is *ed* ainm as tressam,
Dia dam *fri*'m lorg, Dia tuathum,
Dia do'm thúus, Dia dessam.

5 Dia do'm chobair nóeb-togairm
ar cech guasacht no·d·guasim,
drochet bethad bíd íssum,
bennacht Dé athar úasum.

F] 2 tresom 4 thus desom 6 ṅguasacht 7 bith issum 8 be*n*nact uasum

Glossae TF] 1 ateoch] .i. atchim TF amra] .i. maith TF *no* mirabilis T *no* n-adamra n-ingnad .i. ic anacul *ocus* ic soerad neich ar gaibthib F 2 tressam] .i. ar nach fil nomen fortius quam nomen illius quod liberet hominem T 3 lorg] .i. dar m'ési (ese F) TF tuathum] .i. frim T frium F a-tuaith TF 4 thúus] .i. remum TF dessam .i. frim TF a-ndes T a-ndess F 5 togairm] .i. dei T .i. is noeb togair De F 6 guasacht] .i. i mbiim hi ṅguasacht . . T nad biim i nguasacht F 7 drochet] .i. do·roich cach cuce, *no* droch-ṡet .i. ar a olcas in tseta dars-i ndentar,, *no* sét diriuch, ar biid droch diriuch T .i. doroch set .i. set diriuch, ar droch is (s)inte 'n Goedilc F 8 íssum] .i. foum TF + derc .i. gnius F

T]
Huasal trinoit do·n·foscai,
10 do nach airchenn bas baile:
án spirut nóeb nert nime,
Dia athair, mór-mac Maire.

Mór-rí fitir ar fine,
fiadu huas domun díllocht,
15 do'mm anmain ar cech guallocht,
ni·m·tharle demna díbocht.

Dia lim, cech seth doringba,
Cr*ist* frisinnle mo chesta,
abstail immum cotrisat,
20 do·m·air-se trinoit testa.

do·mm·air trocaire tolam
o Cr*ist* nad cétla celar,
ni·m·thairle éc 'n-a amor,
ni·m·thair mortlaid na galor.

F] 10 da airchend bás 11 in *pro* án næb *pro* nert 13 mbine *pro* fine 14 fiado uas domon dilloct 15 goilliuct 16 diboct 17 dím *pro* lim sæth 18 frisinle 19 apstail 20 do·mm· 21 talam 22 ar Cr. 23 ·tharle F ·thasle F* bamor

Glossae TF] 9 do·n·foscai] .i. ro·n·thodiusca ab-bas peccaid, *no* im mbrath T .i. dogena ar nduscud i mbrat, *no* do·n·fofoscaig .i. dorigne sin conid foiscte .i. *con*id ar . . . . e dó F[mg] quia ad similitudinem dei facti sumus TF[mg] 10 baile] .i. is do a óenur do nach airchend bás na baile ar mád sinne im*morro* i f . . oc*us* bas . . . T . . . air b*as* b*aile* i*n* s*pirut* n*oeb* acsi diceret, in spirut nime muinter nime . . dia as a drech . . ercend bas baile D. . . in t-athair .i. fo'n innisin . .i. uasal recht De do·n·foscai ; aliter, uasal (trinoit) . . do·n·fosc*ai* . uasal . . . . do·n·fosc*aig* . F[mg] 11 án] .i. hi fertaib oc*us* him-mírbailib T 13 fine] .i. ar mbeta F .i. ar pectha (peccatha F) TF 14 fiadu] .i. dia maith TF díllocht] .i. díllochtaigthe TF .i. cen locht ata Dia T .i. metar a lochtugud .i. loc de .i. adbolloctaigthe F 15 guallocht] .i. ar cách locht góa T 16 tharle] .i. ni ro·m·taidlet T díbocht] .i. cen dia (occi acht) . . T .i. boct o Dia .i. cen Dia occum, *no* nem-boct .i. cen bocta o ṡadbri in tsæguil F 17 seth] .i. cech toirsi *no* galar T 18 frisinnle] .i. ro·frith(ail)e T .i. frisi .i. dóene Cr*ist* frithindel mo cest .i. ti Cr*ist* i n-agid in doilgiusa F 20 testa] .i. ti in trinóit testamail do'm dndrithin, *no* tresta .i. treda T .i. co tí in trinoit testamail do'm tharractain, *no* do'm thorithin riasiu tecma bet *no* pudar F 21 tolam] .i. toi ellam .i. tí i toi oc*us* i n-ellmai T 22 celar] .i. ni (nad F) celar i cétlaib TF *no* na cath-cetla celtar F .i. ni dichliter a chétla TF 23 ni·m·thairle] .i. eca amar ni·m·thaislige F .i. ni tharda lí taisi *for*m TF *no* ni·m·tuisle .i. ni tarda t*us*liud form F amor] .i. iss-e amor eca .i. uch ach T eca amar .i. amran eca, *no* ach oc*us* uch, ar is e . . amar . . F 24 mortlaid] .i. communis morbus F i. quando plurimi periunt uno morbo .i. lúath-écai T .i. mort luath .i. luath-bás F[mg] .i. annichnide T anacind F

T] Ni·m·thairle erchor amnas
sech m*a*c Dé medras bodras;
ainsi·unn Cr*ist* ar cech n-ern-bas,
ar thein, ar threthan torbas.

Ar cech n-éiclind bas eslinn
30 do'm churp *co n*-ainbthib huathaib,
do·mm·air fiado cech thratha
ar gæth, ar us*cib* luathaib.

Luathfe molthu m*ai*c Maire
bages arbaga finna;
35 friscera Dia dulech
lurech arbaig mo thenga.

/Oc digde Dé de nimib [fol. 19b.
mo chorp rop sigith sethrach,
ar nad rís iffernn uathach
40 ateoch in ríg ad·ro·etach.
Ateoch rig.

Epscop Sanctan *sanct*a sruith
milid aingel cloth gel-glan
ro·soera mo chorp for talmain,
45 ro·nóeba m'anmain for nem.

F] 27 ainsium 28 thredan 29 n-eclind eslind 30 uathaib 30 ·áir 32 use(*ras*) *pro* gæth 33 luaidfe 34 bages arbage 36 thinga 37 ic 38 ·sæthrach 39 na ris iffernd 40 ·roethach 42 sruthib 43 angel glan-gel 44 ro·coera 45 mem

Glossae TF] 25 ni·m·thairle] *no* ni·m·thuisle .i. ni tharda tuisliud form T erchor] .i. temptatio diabulica F amnas] .i. am-inas .i. droch-innas T 26 medras] .i. medar-fis TF .i. medras in fiss T bodras] .i. bodar-fis T .i. buadres in fis TF disponitur .i. erchor . . . bodras sech m*a*c T 27 ainsi·unn] .i. ainsi·und .i. ro·aingeis ind F ern-bas] .i. ar cech n-iarn-bas TF 28 thein] .i. ar thenid (tenid F) TF threthan] .i. ar tré-thond TF^{mg} quia ferunt periti nautae conid T^{mg} F^{mg} e si in tress tonn T hi in tres tond as menciu F^{mg} bades naues T^{mg} F^{mg} torbas] .i. toirnes bas . tor bas *no* tores bas TF^{mg} 29 éic-lind] .i. ar cach (cech F) lind éca TF immoilges ec, *no* ar cech memgline F *no* ar ca*ch* ní na bag lind T ar cech ní na pa gline F eslinn] .i. bas esinill T 30 ainbthib] .i. fil *co n*-anbthib *ocus co n*-uathaib T 31 do·mm·air] .i. tí do'm torithin T thratha] .i. etir la *ocus* aidchi T 32 gæth] .i. ar erchoit TF gaithe T na góete F luathaib] .i. fluminibus T 33 luathfe] .i. imluadfet T luaidfet F molthu] .i. molada T molta F 34 bages] .i. ro·erbaig T moides F baga] .i. ar gnima F finna] .i. mathe TF 35 friscera] .i. freceraid TF 36 lurech] .i. Dia TF arbaig] .i. erbagess T airbages F mo thenga] .i. as a ndena baig T ass-a nderna baig F 37 digde] .i. oc Dia-guide .i. oc guide (gude F) Dé TF 38 sigith] .i. rob buan F sethrach] *no* sethach T 39 rís] .i. co (con F) na ris TF 40 ateoch] .i. atchim TF ad·ro·etach] .i. ro·atchius TF

T]

Ro·m·bith oroit let, a Maire,
rop trocar rí nime dún
ar guin, ar guasacht, ar gabud ;
a C*hrist*, *for* do [ṡ]nádud dún.

50 Ateoch in rig sóer suthain,
óen-geinne De di-ar fethim :
ro·mm·ain ar gaibthib géraib
m*a*c ro·genair i mBethil.

F] 46 oróit ett 49 do nadud 50 ri 52 gáibthib

[Praefatio in Loricam S. Patricii.]

T] Patraicc dorone in n-immun-sa; i n-aimseir Loegaire meic Néil dorigned; fád a dénma *immorro* di-a diden co n-a manchaib ar náimdib in báis ro·bátar i n-etarnid ar na cleirchcib. Ocus is luirech hirse in-so fri himdegail cuirp
5 *ocus* anma ar demnaib *ocus* dúinib *ocus* dualchib: cech duine no·s·géba cech día co n-innithem léir i nDia, ní tha:risfet demna fri-a gnúis, bid dítin dó ar cech neim *ocus* format, bid comna dó fri dian-bas. bid lúrech di-a anmain iar n-a étsecht. Patraicc ro·chan so in tan do·rata na hetarnaidi ar a chinn ó
10 Loegaire, na digsed do silad chreitme co Temraig, conid annsin atchessa fiad lucht na n-etarnade comtis aige alta *ocus* iarróe i n-a ndíaid .i. Benen; *ocus* 'fáeth fiada' a hainm.

[Lorica S. Patricii.]

T] ATom·riug indíu
niurt trén togairm trinoit
cretim treodataid
fóisin óendatad
5 in dúlemain dail.
Atomriug indiu
niurt gene Crist co n-a bathius
niurt crochta co n-a adnocul,
niurt n-eseirge co fresgabail,
10 niurt tóniud do brethemnas bratha.
Atomriug indiu
niurt grád Hiruphin
i n-urlataid aingel,
hi frescisin eseirge ar cenn fochraice,

Θ] *def.* vv. 1–6 8 neurt a croctha *co n*·a adnacul 9 neurt a eisirgi *co n*·a freasgabail 10 neurt a thoiniuda fri brithemnus mbratha 11 (et 21) attoriug *om.* indiu 12 neurt graid hiruphín 13 -erlattaid aingiul *add.* i frestal na n-archaingiul 14 i frescisiu n-esergi ar cend focraici

i n-ernaigthib huasal-athrach,
i tairchetlaib fatha,
hi praiceptaib apstal,
i nhiresaib fuismedach,
i n-endgai nóem-ingen,
20 hi ngnímaib fer fírean.
Atomriug indiu
niurt nime,
soilse *gréne*,
etrochta snechtai,
25 áne thened,
déne lóchet,
luathe gáethe,
fudomna mara,
tairisem talmain,
30 cobsaidecht ailech.
Atomriug indiu
niurt Dé do'm luamaracht,
cumachta Dé do'm chumgabail,
ciall Dé do'mm imthús,
35 rosc Dé do'm reimcíse,
/cluas Dé do'm éstecht, [fol. 20.
briathar Dé do'm erlabrai,
lám Dé do'mm imdegail,
intech Dé do'm remthechtas,
40 sciath Dé do'm dítin,
sochraite Dé do'mm anucul
ar intledaib demna,
ar aslaigthib dualche,
ar irnechtaib aicnid,
45 ar cech ṅduine mi-dú's'thrastar dam
i céin *ocus* i n-ocus
i n-uathed *ocus* hi sochaide.

ↄ] 15 -ernáigthi hu. 16 taircetlaib fáthi 17 i preceptaib 18 -irisib fáismedach 19 -endccai nóeb- 20 i firioin 22 neurt 23 soillsi 24 ésci *pro* snechtai 25, 26 *om.* 27 luathi gaithi 29 tairismigi talm*an* 30 cobsaidi alech 31 attoriug 32, 33 neurt Dé do'm lúamairecht, c*um*achta ṅDe do'm *chong*báil 33 (*et seqq. usque ad* 38) ṅDé 34 do'm thúr 35 imcaisin *pro* reimcise 36 éistecht 38 do'm 40 imdíten 41 sochraiti do'm anacul 42 indledaib 43 aslagib duala*ch* 44 foirmdechaib acnid 45 mi-dúthracair 46 *om.* ocus a n-occ*us* 47 -uath*iud* i soch*aid*i

Glossa T] 26 lóchet] .i. lasrach T[mg]

T] Tocuirius etrum thra na huile nert-so
fri cech nert n-amnas n-étrocar fristí do'm churp ocus
do'mm anmain,
50 fri tinchetla saib-fáthe,
fri dub-rechtu gentliuchta,
fri sáib-rechtu heretecda,
fri himcellacht n-idlachta,
fri brichta ban ocus goband ocus druad,
55 fri cech fiss ar·a·chuiliu anman duini.
Crist do'mm imdegail indíu
ar neim, ar loscud,
ar badud, ar guin,
co no·m·thair ilar fochraice;
60 Crist lim, Crist rium,
Crist i'm degaid, Crist innium,
Crist íssum, Crist úasum,
Crist dessum, Crist tuathum,
Crist il-lius, Crist i-sius, Crist i n-erus;
65 Crist i cridiu cech duine immi·m·rorda,
Crist i ngin cech óen ro·dom·labrathar,
Crist in cech rusc no·m·dercædar,
Crist in cech cluais ro·dam·chloathar.

Atomriug indiu
70 niurt trén togairm trinoit
cretim treodataid
fóisin óendatad
in dúlemain [dail]

Domini est salus, domini est salus, Christi est salus;
75 salus tua, domine, sit semper nobiscum.

Θ] 48 tochuiriur indíu *pro* thra inna hule neurta-sa 49 neurt fristái do·m 50 taircetlaid saeb-fáthe 51 *om.* 52 sæb-rechtaib *om.* heretecda 53 *om.* 54 *om.* fri brichta 55 fis aracuiliu corp *ocus* anmain dam 56 do·m *om.* indiu 57 ar cech neim 59 *n*im.raib fochraici 60 remam 61 i·mm innum 62 ísum úasum 64 ipsi*us* 65 cride ro·dom·scrútadar 66 a ngin duine ·labradar 67 i ruscc cech duine ro·dom·decadar 68 i cluais cech duine ro·dom·cluinedar *om.* 69–73 74 *om.* Christi est salus 75 salus Christi tua uobiscum *add.* amen

[NOTA.]

T] fol. 20 *in sup. marg.*

Ecce quia purgationem quasi ambulationem quandam quasi nauigationem ad patriam esse arbitremur. Non enim ad eum qui ubique est locis mouemur sed bono studio bonisque moribus et reliqua. Nos cum ad illam uenimus sapienter faciamus; ipsa cum ad nos uenerit ab hominibus superbis quasi stulte fecisse putata est . . . quasi infirma estimata est. Sed quod stultum dei sapientius est[1] (et quod infirmum) est dei fortius est hominibus.[2]

[1] 1 Cor. i. 25.

[2] Aug. *De doctr. Chr.* i. 10, 11.

[LAMENTATIO S. AMBROSII.]

T] Incipit lamentatio Ambrosii episcopi Medolaniæ pro suis delictis. Et si quis eam frequentauerit inueniet ueniam delicti sui, Hironimo dicente, O homo, qualecunque peccatum habueris, age penitentiam et saluus eris; quotidie enim domus Christi in penitentibus instruitur.[1]

ADonai domine sabaoth omnipotens æterne deus
alte pater dilecte fili agie spiritus
anterior nec pater unquam sit filio
filius autem a patre nec posterior et spiritu sancto
5 spiritus ante sæcula coeua trinitas [f. 20b.
sine /principio manens antequam nunc et in æternum
heu mihi heu mihi domine quia malum coram te feci
domine ne derelinquas me[2]
deus in adiutorium meum intende[3]

10 Benignissime amator penitentiæ deus
beniuole mihi peccatori esto propitius
bonus es tu domine et in bonitate tua doce me
bonitatem et discire et scire doce me domine
bestiis ne tradas domine obsecro animam meam
15 beatissime in sæcula tibi crimina confitentem
heu mihi heu mihi domine quia malum coram et feci
domine ne ut in ira[4]

Cor meum putredinis patens est sepulcrum
cor meum tenebrosa fussura serpentium fouea uolpium
20 cor meum antiqui draconis infelix domicilium
cor meum durum et lapideum mollifica
cor mundum crea in me domine
heu heu heu mihi domine quia peccaui coram te

[1] Cf. Hieron. *in Eph.* i. 18. [2] Ps. xxxvii. 22. [3] Ps. xix. 2. [4] Ps. vi. 2.

T] Deus tu scis insipientiam meam
25 deus tu nosti immensam iniquitatem meam
deus meus dele delicta iuuentutis meæ et ignorantias meas
deus deterrimum draconem de pectore meo eice
deus meus callidas uulpes et uenenosas serpentes a me fuga
heu mihi quia peccaui coram te

30 Ecce nunc in conspectu maiestatis tuæ ego defleo
ecce nunc mea peccamina te coram denudo
ecce non erubesco coram te deus clemens confiteri
ea quæ non erubui sub oculis tuis committi
ego omnibus uitiis principalibus consumor
35 ego cunctis uoluntatibus carnis affligor
heu heu heu mihi domine quia peccaui coram te

Fuga a me domine uitia corporis et animæ
fuga a me superbiam et inuidiam mentis
fuga a me iram accidiam et rerum cupidinem
40 fuga a me gulam /et nefandam libidinem [fol. 21.
fuga falsa testimonia blasfemiam et mentacium
fuga a me cum ramis et partibus octo uitia
heu heu heu mihi domine quia peccaui coram te

Grande est uehementer litoris saxum
45 grande est famulantibus seruitutis iugum
grauis est assinaria mola molanti
graues sunt nautis et nauibus anchoræ et plummi
grauis item ad portandum humus humida
grauius est ut credo meorum peccatorum pondus
50 heu mihi domine quia peccaui

Homo sum infelix et innumerabilia sunt delicta mea
homo durus et aridus sicut terra sine aqua
homo sum deterior cunctis mortalibus
honorem cupidus multorum ultra modum
55 [h]eli [h]eli linum fumigans non extingis
[h]arundinem omni uento cassatam deus non confringas
heu heu heu mihi domine

T] Iustificata est ex me Sodomorum et Gomorreorum ciuitas
iure quia creuit super eam mea iniquitas
60 indignus sum ego claram sanctam sedem tuam oculis iniquis aspicere
Iesu non audeo immundis labiis me pudeat nomen tuum sanctum inuocare
Iesu Nazare uocem meam audi fili Dauid miserere mei
heu heu heu mihi domine quia peccaui coram te

Kallidus serpens decepit me
65 karmina Sirinarum seduxerunt me
kaput meum suffocauerunt dilicta mea
karceris Tartarii nisi me redimas sum incola
kapiti meo domine tribue aquam
karissime deus oculis meis lacrimarum fontem
70 heu heu heu mihi domine quia peccaui

Lugéte mecum omnes creaturæ cæli et terræ
lugéte mecum sol et luna et omnes stellæ
lugete mecum uenti et fontes aquarum maria et flumina
lugete mecum homines et aues et cuncta quadripedia et reptilia
75 /lugete mecum omnes pueri et senes et infantes et uniuersi iuuenes [f. 21b.
lugete mecum sacerdotes casti
lugete mecum uiduæ et uirgines
heu heu heu mihi domine quia

Multa est utique arena maris
80 multi sunt tantundem capilli capitis mei
multæ sunt guttæ pluuiarum
multi sunt minutissimi pulueres terræ
multa sunt admodum sidera cælorum
miserere mei domini quia super hæc omnia peccata mea sunt
85 heu heu heu mihi domine

T] Nisi me adiuuasset pius dominus
nisi pro me interpellasset spiritus sanctus
nisi pro me Christus in cruce suspensus fuisset
nisi peccatis meis iam parceret
90 nisique indulsisset mea crimina
nimphe habitaret in inferno anima mea
heu heu heu mihi domine

O multitudo iniquitatum mearum
o ineffabilis quippe caterua criminum
100 oportuit terra me uiuum sorbere
ollim ut deglutiuit Dathan et Abiron cum multitudine
o domine per immensam misericordiam tuam ab his omnibus libera animam meam
heu heu heu mihi domine quia peccaui

Precor te domine sancte pater omnipotens æterne deus
105 per unigenitum filium tuum Iesum Christum dominum nostrum
per gratiam septiformis spiritus
per te unum trinumque deum
per ineffabilem immensam magnam misericordiam tuam dele iniquitatem meam et indulge commissa delicta mea domine
heu heu heu mihi

110 Quanto Moysi remisisti legales tabulas confrigenti
quanto Aaron non priuato sacerdotio idolazanti
quanto Dauid et latroni unius horæ uerbi confessione
quanto Ninuetarum triduana penitudine
quanto per amarum fletum ter neganti Petro [f. 22.
115 quanto Mariæ /Magdalenæ tanto deus mihi indulge
heu heu heu mihi quia peccaui

Reus sum mortis perpetuæ in conspectu tuo domine
retrusit uetus hostis animam meam tenus læto
rex æterne et misericors deus meus
120 recordare quam puluis et caro sumus

T] reminiscere miserationum tuarum domine
rex regum et dominus dominantium nullum uis peccatorum morte perire
heu heu heu mihi domine

Spiritum septiformem super me infunde deus
125 spiritum sapientiæ et intellectus
spiritum consilii et fortitudinis
spiritum scientiæ et pietatis
spiritu principali confirma me
spiritum timoris tui tribue cordi meo
130 heu heu heu mihi domine quia peccaui coram te

Tibi domine magna est ineffabilis misericordia
tibi infinita et naturalis iustitia
tibi uirtus et pax perpetua
tibi sine fine gaudium
135 tibi honor et gloria
tibi sempiternum imperium
tibi canticum nouum sine cessatione concinunt angeli
tanta mihi in his omnibus faciei confusio est
heu heu heu mihi domine quia peccaui

140 Usquequo domine obliuisceris me in finem
usquequo domine auertis salubrem a me faciem[1]
usquequo domine sustinebis iniquitates meas deus meus
usquequo exaltabitur inimicus meus super me[2]
usquequo exardescet super me sicut ignis ira tua[3]
145 usquequo me expectabis longanimi patientia
heu heu heu mihi

Xriste saluator mihi uultum tuum ostende
Xriste a me transeat indignatio iræ tuæ
Xriste te deprecor ut non in furore tuo arguas me obsecro
150 Xriste ut non secundum meum actum me iudices
/Xriste Iesu saluum fac filium ancillæ tuæ [fol. 22b
Xriste saluum fac seruum tuum sperantem in te
heu heu heu

[1] Ps. xii. 1. [2] Ps. xii. 3. [3] Ps. lxxviii. 5.

T] **Y**mnis te domine angeli et archangeli pari confessione magnificant
155 ymnis te cælorum uirtutes et potestates concelebrunt
ymnis te principatus et dominationes declarunt
ymnis te troni hiruphin et saraphin incessabiliter benedicunt
ymnis te celestium et terrestrium . . . uiorum adorat multitudo
ymnis . . . . uniuersa æclesia indefessis laudibus glo . . .
160 heu heu heu mihi domine

Zezania domine in messem meam inimicus hoc nocte seminauit
zezania pessima cordis mei ager protulit
zezania cum tritico meo ne sinas crescere
zabulum cum loliis seminatorem uentilia de segite meo
165 zelare domine ut non sinas usque in finem perire famulum tuum
zelans deus misericors miserere mei in sæcula sæculorum. amen.

[NOTAE.]

T] fol. 20b *in sup. marg.*

. . . .
nascimur ex ferro rursus ferro muribundæ
. . . . uolucres penna uolitantes
ad etheram tantum nos fratres incerta . . rearunt
qui cupit instanter sitiens audire docentes
tum cito . . . rogitanti uerba silenter
. . . .
me (ped)ibus manibusque simul frudauerat almus.
piscis dixit.

T] fol. 21 *in sup. marg.*

. . timendo infatuatur. calcari enim non potest nisi inferior; sed inferior . . . quis in corpore multa in terra susteneat, corde non fixus

in celo est.[1] Et, uirtus est coram hominibus tollerare sed uirtus coram deo diligere.[2] Gregorius. cum pro recto opere laus transitoria queritur æterna retributione res digna uili pretio uenundatur.[3]

. . sapientia et gratiarum actio et uirtus et potestas et fortitudo deo.[4] Uespere psalmus codidie cantatur post prandium uel ballenium.

T] fol. 21b *in sup. marg.*

. . uiuam et mort. . . . . . . ara flumen in montem Hispericum; cenophali sunt, id est, homines man(ibus) ambulantes uel scenopodi .i. ind oin-chosaig .i. in traig-lethain . . . ul et occeanum sunt labrosi dosreggat a mbel n-ichtarach dar a . . . . Ara, 'res alta' ; auis auiditate uolandi uel uias . . . diuidendo cibum; uinum a uinia uel quia per uenas uadit; amicus quasi animi custos; debilis dolore habilis; grando similis grando; lacrimæ eo quod lacerant animam; piger quasi pede eger; piscis .i. cis pede .i. sine.

T] fol. 22 *in sup. marg.*

(Oportet omnem principem ut . . .) ad gubernandum, anchora sit ad sistendum, malleus sit ad percutiendum, sol sit ad illuminandum, ros sit ad madificandum, pugillaris sit ad scribendum, liber sit ad legendum, speculum sit ad conspiciendum, terror sit ad terrorem, imago sit in omnibus bonis ut sit omnia in omnibus. Qui diligit caput, membra eius dibet diligere.[5]

[1] Aug. *De Serm. Dom. in Monte* i. c. 6. [2] Greg. *Reg. Past.* iii. 9. [3] Cf. *ibid.* iii. 20.
[4] Apoc. vii. 12. [5] Hibernensis xxxvii. 3.

[ORATIONES EXCERPTAE DE PSALTERIO.]

T] Incipiunt .ccclxu. orationes quas beatus papa Grigorius sparsim de toto psalterio deo gubernante et adiuuante congregauit. Si deuota mente cantentur uicem ut fertur omnium psalmorum et sacrificii et fidelis animarum commendationis continent.

DEus in adiutorium meum intende
domine ad adiuuandum me festina[1]
Exurge domine saluum me fac deus meus[2]
Miserere mei deus et exaudi orationem meam[3]
5 Uerba mea auribus percipe
domine intellige clamorem meum[4]
Intende uoci orationis meæ rex meus et deus meus[5]
/Domine ne in furore tuo arguas me [f. 23.
neque in ira tua corripias me[6]
10 Miserere mei domine quoniam infirmus sum
sana me domine quoniam conturbata sunt ossa mea[7]
Et anima mea turbata est ualde
et tu domine usquequo[8]
Conuertere domine eripe animam meam
15 saluum me fac propter misericordiam tuam[9]
Domine deus meus in te speraui
saluum me fac ex omnibus persequentibus me et libera me[10]
Ne quando rapiat ut leo animam meam
dum non est qui redimet neque qui saluum faciet[11]
20 Miserere mei domine
uide humilitatem meam de inimicis meis[12]
Saluum me fac domine quoniam defecit sanctus[13]
Usquequo domine obliuisceris me in finem
usquequo auertis faciem tuam[14]
25 Quandiu ponam consilia in anima mea
dolorem in corde meo per diem[15]
Usquequo exaltabitur inimicus meus super me[16]
respice et exáudi me dominus deus meus
Illumina oculos meos ne unquam obdormiam in morte[17]

1 Ps. lxix. 2. 2 Ps. iii. 7. 3 Ps. iv. 2. 4 Ps. v. 2. 5 Ps. v. 3.
6 Ps. vi. 2. 7 Ps. vi. 3. 8 Ps. vi. 4. 9 Ps. vi. 5. 10 Ps. vii. 2.
11 Ps. vii. 3. 12 Ps. ix. 14. 13 Ps. xi. 2. 14 Ps. xii. 1. 15 Ps. xii. 2.
16 Ps. xii. 3. 17 Ps. xii. 4.

T] ne quando dicat inimicus meus preualui aduersus eum[1]
Conserua me domine quoniam in te speraui[2]
Exaudi domine iustitiam meam intende deprecationem meam
auribus percipe orationem meam[3]
Percipe gressus meos in semittis tuis
35 ut non moueantur uestigia mea[4]
Ego clamaui quoniam exaudisti me deus
Inclina aurem tuam mihi et exaudi uerba mea[5]
Mirifica misericordias tuas
qui saluos facis sperantes in te[6]
40 A resistentibus dexteræ tuæ custodi me
domine ut pupillam oculi
Sub umbra alarum tuarum protege me[7]
a facie impiorum qui me afflixerunt[8]
Domine deus meus illumina tenebras meas[9]
45 Eripe me de contradictionibus populi
constitues me in caput gentium[10]
Ab occultis meis munda me domine[11]
et ab alienis parce seruo tuo[12]
Domine saluum fac regem
50 et exaudi nos in die qua inuocauerimus te[13]
/Deus deus meus respice in me [f. 23b.
quare me dereliquisti longe a salute mea[14]
De uentre matris meæ deus meus es tu[15]
ne discesseris a me
55 Quoniam tribulatio proxima est
quoniam non est qui adiuuet[16]
Tu autem domine ne elonguaueris auxilium tuum
ad deffensionem meam conspice[17]
Erue a framea animam meam
60 et de manu canis unicam meam[18]
Salua me ex ore leonis
et a cornibus unicornium humilitatem meam[19]
Uias tuas domine demonstra mihi
et semittas tuas doce me[20]
65 Dirige me in ueritatem tuam et doce me
quia tu es deus saluator meus et te sustinui tota die[21]
Reminiscere misserationum tuarum domine
et misericordiarum tuarum que a seculo sunt[22]

47 domine *om.* T *ins.* T*

[1] Ps. xii. 5. [2] Ps. xv. 1. [3] Ps. xvi. 1. [4] Ps. xvi. 5. [5] Ps. xvi. 6.
[6] Ps. xvi. 7. [7] Ps. xvi. 8. [8] Ps. xvi. 9. [9] Ps. xvii 29. [10] Ps. xvii. 44.
[11] Ps. xviii. 13. [12] Ps. xviii. 14. [13] Ps. xix. 10. [14] Ps. xxi. 2. [15] Ps. xxi. 11.
[16] Ps. xxi. 12. [17] Ps. xxi. 20. [18] Ps. xxi. 21. [19] Ps. xxi. 22. [20] Ps. xxiv. 4.
[21] Ps. xxiv. 5. [22] Ps. xxiv. 6.

T] Dilicta iuuentutis meæ
70 et ignorantias meas ne memineris
Secundum misericordiam tuam memento mei tu
propter bonitatem tuam domine[1]
Propter nomen tuum domine propitiaueris peccato meo
multum est enim[2]
75 Respice in me et misserere mei
quia unicus et pauper sum ego[3]
Tribulationes cordis mei multiplicatæ sunt
de necessitatibus meis erue me[4]
Uide humilitatem meam et laborem meum
80 et demitte uniuersa delicta mea[5]
Respice inimicos meos quoniam multiplicati sunt
et odio iniquo erue me[6]
Custodi animam meam et erue me
non erubescam quoniam speraui in te[7]
85 Ne perdas cum impiis animam meam[8]
Redime me domine et miserere mei[9]
Unam petiui a domino hanc requiram
ut inhabitem in domu domini omnibus diebus uitæ meæ
Ut uideam uoluntatem domini
90 et uissitem templum sanctum eius[10]
Exaudi domine uocem meam qua clamaui ad te
miserere mei et exaudi me[11]
Tibi dixit cor meum exquissiuit facies mea
faciem tuam domine requiram[12]
95 Ne auertas faciem tuam a me
nec declines in ira a servo tuo
Adiutor meus esto ne derelinquas me
neque dispicias me deus salutaris meus[13]
Quoniam pater meus et mater mea dereliquerunt me
100 dominus autem assumpsit me[14]
/Legem pone mihi domine in uia tua [fol. 24.
et dirige me in semita recta propter inimicos meos[15]
Ne tradideris me in animas tribulantium[16]
Ad te domine clamabo deus meus ne sileas a me
105 ne quando taceas a me
et asimulabor discendentibus in lacum[17]
Exaudi uocem deprecationis meæ dum oro ad te
dum extollo manus meas ad templum sanctum tuum[18]

99 derelinquerunt T dereliquerunt T* 107 dum . . . te *om.* T *ins.* T*

[1] Ps. xxiv. 7. [2] Ps. xxiv. 11. [3] Ps. xxiv. 16. [4] Ps. xxiv. 17. [5] Ps. xxiv. 18. [6] Ps. xxiv. 19. [7] Ps. xxiv. 20. [8] Ps. xxv. 9. [9] Ps. xxv. 11. [10] Ps. xxvi. 4. [11] Ps. xxvi. 7. [12] Ps. xxvi. 8. [13] Ps. xxvi. 9. [14] Ps. xxvi. 10. [15] Ps. xxvi. 11. [16] Ps. xxvi. 12. [17] Ps. xxvii. 1. [18] Ps. xxvii. 2.

T] Ne simul tradas me cum peccatoribus
110 et cum operantibus iniquitatem ne perdediris me[1]
In te domine speraui non confundar in æternum
in tua iustitia libera me[2]
Inclina ad me aurem tuam accelera ut eruas me
Esto mihi in deum protectorem
115 et in domum refugii ut saluum me facies[3]
Quoniam fortitudo mea et refugium meum es tu
et propter nomen tuum deduces me et enutries me[4]
Educes me de laqueo hoc quem absconditerunt mihi
quoniam tu es protector meus[5]
120 In manus tuas domine commendo spiritum meum
redimisti me domine deus ueritatis[6]
Miserere mei domine quoniam tribulor[7]
Eripe me de manu inimicorum meorum
et a persequentibus me[8]
125 Illustra faciem tuam super seruum tuum
saluum me fac in misericordia tua[9]
domine nec confundar quoniam inuocaui te[10]
Delictum meum cognitum tibi feci
et iniustitiam meam non abscondedi
130 Dixi confitebor aduersum me iniustitiam meam domino
et tu remisisti impietatem peccati mei[11]
Tu es refugium meum a tribulatione que circundedit me
exultatio mea erue me a circundantibus me[12]
Fiat domine misericordia tua super nos
135 quemadmodum sperauimus in te[13]
Iudica domine nocentes me
expugna impugnantes me[14]
Apprehende arma et scutum
et exurge in adiutorium mihi[15]
140 Effunde frameam et conclude
aduersus eos qui persecuntur me
dic anima mea salus tua ego sum[16]
/Domine quando respicies [fol. 24b.
restitue animam meam a malignitate eorum
145 a lionibus unicam meam[17]
Non supergaudiant mihi qui aduersantur mihi inique
qui odierunt me gratis et annuunt oculis[18]
Uidisti domine ne sileas
domine ne discedas a me[19]

[1] Ps. xxvii. 3. [2] Ps. xxx. 2. [3] Ps. xxx. 3. [4] Ps. xxx. 4. [5] Ps. xxx. 5.
[6] Ps. xxx. 6. [7] Ps. xxx. 10. [8] Ps. xxx. 16. [9] Ps. xxx. 17. [10] Ps. xxx. 18.
[11] Ps. xxxi. 5. [12] Ps. xxxi. 7. [13] Ps. xxxii. 22 [14] Ps. xxxiv. 1.
[15] Ps. xxxiv. 2. [16] Ps. xxxiv. 3. [17] Ps. xxxiv. 17. [18] Ps. xxxiv. 19.
[19] Ps. xxxiv. 22.

T] Exurge et intende iudicio meo
deus meus et dominus meus in causam meam[1]
Iudica me secundum iustitiam tuam
domine deus meus et non supergaudiant mihi[2]
Non dicant in cordibus suis
155 euge euge anima nostra
nec dicant deuorabimus eum[3]
Non ueniat mihi pes superbiæ
et manus peccatoris non moueat me[4]
Non derelinquas me domine deus meus
160 ne discesseris a me[5]
Intende in adiutorium meum
domine deus salutis meæ[6]
Notum fac mihi domine finem meum
Et numerum dierum meorum quis est
165 ut sciam quid desit mihi[7]
Ab omnibus iniquitatibus meis erue me[8]
amoue a me plagas tuas[9]
Exaudi orationem meam domine et deprecationem meam
auribus percipe (lacrimas) meas
170 Ne silias quoniam aduena sum apud te
et perigrinus sicut omnes patres mei[10]
Remitte mihi domine ut refrigerer
priusque abiam et amplius non ero[11]
Tu autem domine
175 ne longe facies miserationes tuas a me[12]
Complaceat tibi domine ut eruas me
domine ad adiuuandum me respice[13]
Confundantur et reueriantur simul
qui querunt animam meam ut auferant eam
180 Conuertentur retrorsum
et reueriantur qui uolunt mihi mala[14]
Ferant confestim confussionem suam
qui dicunt mihi euge euge[15]
Exultent et lætentur super te omnes querentes te
185 et dicant semper magnificetur dominus
qui diligunt salutare tuum[16]
Ego autem menditicus sum et pauper
dominus sollicitus est mihi
Adiutor meus et protector meus es
190 deus meus ne tardaueris[17]

[1] Ps. xxxiv. 23. [2] Ps. xxxiv. 24. [3] Ps. xxxiv. 25. [4] Ps. xxxv. 12.
[5] Ps. xxxvii. 22. [6] Ps. xxxvii. 23. [7] Ps. xxxviii. 5. [8] Ps. xxxviii. 9.
[9] Ps. xxxviii. 11. [10] Ps. xxxviii. 13. [11] Ps. xxxviii. 14. [12] Ps. xxxix. 12
[13] Ps. xxxix. 14. [14] Ps. xxxix. 15. [15] Ps. xxxix. 16. [16] Ps. xxxix. 17.
[17] Ps. xxxix. 18.

T] Ego dixi domine miserere mei
sana animam meam quoniam peccaui tibi[1]
Tu autem domine misserere mei et resuscita me[2]
Iudica me deus
195 et discerne causam meam de gente non sancta
ab homine usque ueritatem tuam[3]

* * * * * * * * * * * *

/Ego uero egenus et pauper sum [fol. 25.
deus adiuua me
Adiutor meus et liberator meus es tu
200 domine ne moreris[4]
In te domine speraui non confundar in eternum[5]
in tua iustitia libera me et eripe me
Inclina ad me aurem tuam et salua me[6]
Esto mihi in deum protectorem et in locum munitum
205 ut saluum me facias
Quoniam firmamentum meum et refugium meum es tu[7]
deus meus eripe me de manu peccatoris
et de manu contra legem agentis et iniqui[8]
Repleatur os meum in laude tua ut cantem gloriam tuam
210 tota die magnitudinem tuam[9]
Non proiicias me in tempore senectutis
cum defficiet uirtus mea ne derelinquas me[10]
Deus ne elongueris a me
deus meus in adiutorium meum respice[11]
215 Deus ne derelinquas me. Donec annuntiam
brachium tuum generationi omni quæ uentura est[12]
Ne tradas bestis animam confitentem tibi
animas pauperum tuorum ne obliuiscaris in finem[13]
Respice in testamentum tuum quia repleti sunt
220 qui obscurati sunt terræ domibus iniquitatum[14]
Ne memineris iniquitatum nostrarum antiquarum
cito anticipent nos misericordiæ tuæ
quia pauperes facti sumus nimis[15]
Adiuua nos deus salutaris noster
225 propter gloriam nominis tui domine libera nos
et propitius esto peccatis nostris
propter nomen tuum domine[16]
Excita potentiam tuam et ueni ut saluos facies nos[17]
Deus uirtutum conuerte nos
230 et ostende faciem tuam et salui erimus[18]

[1] Ps. xl. 5. [2] Ps. xl. 11. [3] Ps. xlii. 1-3. [4] Ps. lxix. 6.
[5] Ps. lxx. 1. [6] Ps. lxx. 2. [7] Ps. lxx. 3. [8] Ps. lxx. 4.
[9] Ps. lxx. 8. [10] Ps. lxx. 9. [11] Ps. lxx. 12. [12] Ps. lxx. 18.
[13] Ps. lxxiii. 19. [14] Ps. lxxiii. 20. [15] Ps. lxxviii. 8. [16] Ps. lxxviii. 9.
[17] Ps. lxxix. 3. [18] Ps. lxxix. 20.

T] Domine deus uirtutum exaudi orationem meam
auribus percipe deus Iacob[1]
Protector noster aspice deus
et respice in faciem Christi tui[2]
235 Conuerte nos deus salutum nostrarum
et auerte iram tuam a nobis[3]
Inclina domine aurem tuam mihi et exaudi me
quoniam inops et pauper sum ego[4]
Custodi animam meam quoniam sanctus sum
240 saluum fac seruum tuum deus meus sperantem in te[5]
Miserere mei domine quoniam ad te clamabo tota die[6]
lætifica animam serui tui
quia ad te domine animam meam leuaui[7]
/Quoniam tu domine suauis et mitis [fol. 25b.
245 et multæ misericordiæ tuæ omnibus inuocantibus te[8]
Auribus percipe domine orationem meam
et intende uoci deprecationis meæ[9]
Deduc me domine in uia tua
et ingrediar in ueritatem tuam
250 lætetur cor meum ut timeat nomen tuum[10]
Et tu domine deus miserator et misericors
patiens et multæ misericordiæ et uerax[11]
Respice in me et miserere mei
da imperium tuum puero tuo
255 et saluum fac filium ancellæ tuæ[12]
Fac mecum signum in bono
ut uideant qui odierunt te et confundantur
Quoniam tu domine adiuuasti me et consolatus es me[13]
Intret oratio mea in conspectu tuo
260 inclina aurem tuam ad precem meam[14]
Conuertere domine usquequo
et deprecabilis esto super seruos tuos[15]
Et respice in seruos tuos et in opera tua
et dirige filios eorum[16]
265 Et sit splendor domini dei nostri super nos
et opera manuum nostrarum dirige super nos
et opus manuum nostrarum dirige[17]

Pater noster.

DEus in adiutorium meum intende
270 domine ad adiuuandum me festina[18]

[1] Ps. lxxxiii. 9. [2] Ps. lxxxiii. 10. [3] Ps. lxxxiv. 5. [4] Ps. lxxxv. 1.
[5] Ps. lxxxv. 2. [6] Ps. lxxxv. 3. [7] Ps. lxxxv. 4. [8] Ps. lxxxv. 5.
[9] Ps. lxxxv. 6. [10] Ps. lxxxv. 11. [11] Ps. lxxxv. 15. [12] Ps. lxxxv. 16.
[13] Ps. lxxxv. 17. [14] Ps. lxxxvii. 3. [15] Ps. lxxxix. 13. [16] Ps. lxxxix. 16.
[17] Ps. lxxxix. 17. [18] Ps. lxix. 2.

T] Domine exaudi orationem meam
et clamor meus ad te ueniat[1]
Non auertas faciem tuam a me
in quacunque die tribulor inclina ad me aurem tuam
275 In quacunque die inuocauero te
uelociter exaudi me[2]
Paucitatem dierum meorum nuntia mihi[3]
Ne reuoces me in demedio dierum meorum[4]
Memento nostri domine in beneplacito populi tui
uissita nos in salutari tuo[5]
280 Peccauimus cum patribus nostris
iniuste egimus iniquitatem fecimus[6]
Saluos fac nos domine deus noster
et congrega nos de nationibus[7]
285 Saluum fac dextra tua et exaudi me[8]
/Da nobis auxilium de tribulatione [f. 29.
quia uana salus hominis[9]
Et tu domine domine fac mecum propter nomen tuum
quia suauis est misericordia tua
290 Libera me[10] quia egenus et pauper ego sum[11]
Adiuua me domine deus meus
saluum me fac secundum misericordiam tuam[12]
O domine libera animam meam a persequentibus eam[13]
misericors dominus et iustus
295 deus noster nostri miserebitur[14]
O domine quia ego seruus tuus
ego seruus tuus et filius ancillæ tuæ.
Disrupisti uincula mea.[15]
O domine saluum fac
300 O domine bene prosperare[16]
Non ne derelinquas usquequaque[17]
Non repellas me a mandatis tuis[18]
Retribue seruo tuo uiam
et custodiam sermones tuos[19]
305 Revela oculos meos
et considerabo mirabilia de lege tua[20]
Incola ego sum in terra
non abscondas a me mandata tua[21]
Aufer a me obprobrium et contemptum
310 quia testimonia tua exquissiui[22]
Adhæsit pauimento anima mea

294 et iustus *om.* T *ins.* T*

[1] Ps. ci. 2. [2] Ps. ci. 3. [3] Ps. ci. 24. [4] Ps. ci. 25. [5] Ps. cv. 4.
[6] Ps. cv. 6. [7] Ps. cv. 47. [8] Ps. cvii. 7. [9] Ps. cvii. 13. [10] Ps. cviii. 21.
[11] Ps. cviii. 22. [12] Ps. cviii. 26. [13] Ps. cxiv. 4. [14] Ps. cxiv. 5. [15] Ps. cxv. 16.
[16] Ps. cxvii. 25. [17] Ps. cxviii. 8. [18] Ps. cxviii. 10. [19] Ps. cxviii. 17.
[20] Ps. cxviii. 18. [21] Ps. cxviii. 19. [22] Ps. cxviii. 22.

T] uiuifica me secundum uerbum tuum[1]
Uias meas enuntiaui tibi et exaudisti me
doce me iustificationes tuas[2]
315 Uiam iustificationum tuarum instrue me
et exercebor in mirabilibus tuis[3]
Dormitauit anima mea præ tedio
Confirma me in uerbis tuis[4]
Uiam iniquitatis amoue a me
320 et in lege tua miserere mei[5]
Legem pone mihi domine uiam iustificationum tuarum
et exquiram eam semper[6]
Da mihi intellectum et scrutabor legem tuam
et custodiam illam in toto corde meo[7]
325 Deduc me in semittam mandatorum tuorum
quia ipsam uolui[8]
Inclina cor meum in testimonia tua
et non in auaritiam[9]
Auerte oculos meos ne uideant uanitatem
330 in uia tua uiuifica me[10]
Statue seruo tuo eloquium tuum in timore tuo[11]
Amputa opprobrium meum quod suspicatus sum
quia iudicia tua ioconda[12]
Ecce concupiui mandata tua
335 et in æquitate tua uiuifica me[13]
Et ueniat super me misericordia tuo domine
salutare tuum secundum eloquium tuum[14]
/Et ne auferas de ore meo [f. 29b.
uerbum ueritatis usquequoque
340 quia in iudiciis tuis supersperaui[15]
Miserere mei secundum eloquium tuum[16]
Misericordia domini plena est terra
iustificationes tuas doce me[17]
Bonitatem et disciplinam et scientiam doce me
345 quia in mandatis tuis credidi[18]
Bonus es tu
et in bonitate tua doce me iustificationes tuas[19]
Manus tuæ fecerunt me et plasmauerunt me
da mihi intellectum ut discam mandata tua[20]
350 Fiat misericordia tua ut consuletur me
secundum eloquium tuum seruo tuo.[21]
Ueniant mihi miserationes tuæ et uiuam[22]

[1] Ps. cxviii. 25. [2] Ps. cxviii. 26. [3] Ps. cxviii. 27. [4] Ps. cxviii. 28.
[5] Ps. cxviii. 29. [6] Ps. cxviii. 33. [7] Ps. cxviii. 34. [8] Ps. cxviii. 35.
[9] Ps. cxviii. 36. [10] Ps. cxviii. 37. [11] Ps. cxviii. 38. [12] Ps. cxviii. 39.
[13] Ps. cxviii. 40. [14] Ps. cxviii. 41. [15] Ps. cxviii. 43. [16] Ps. cxviii. 58.
[17] Ps. cxviii. 64. [18] Ps. cxviii. 66. [19] Ps. cxviii. 68. [20] Ps. cxviii. 73.
[21] Ps. cxviii. 76. [22] Ps. cxviii. 77.

T] Fiat cor meum immaculatum in iustificationibus tuis
ut non confundar[1]
355 Iniqui persecuti sunt me adiuua me[2]
Secundum misericordiam tuam uiuifica me
ut custodiam testimonia oris tui[3]
Tuus sum ego saluum me fac
quoniam iustificationes tuas exquissiui[4]
360 Domine uiuifica me secundum uerbum tuum[5]
Uoluntaria oris mei beneplacita fac domine
et iudicia tua doce me[6]
Suscipe me secundum eloquium tuum et uiuam
et non confundas me ab expectatione mea[7]
365 Adiuua me et saluus ero[8]
Confige a timore tuo carnes meas[9]
Non tradas me calumpniantibus mihi superbi[10]
Fac cum seruo tuo secundum misericordiam tuam
et iustificationes tuas doce me[11]
370 Seruus tuus sum ego
da mihi intellectum ut sciam testimonia tua[12]
Aspice in me et miserere mei
secundum iudicium diligentium nomen tuum[13]
Gressus meos dirige secundum eloquium tuum
375 ut non dominetur me omnis iniustitia[14]
Redime me a calumpnis hominum
ut custodiam mandata tua[15]
Faciem tuam illumina super seruum tuum
et doce me iustificationes tuas[16]
380 Et intellectum da mihi et uiuam[17]
Clamaui in toto corde meo exaudi me domine
iustificationes tuas requiram[18]
Clamaui ad te saluum me fac
et custodiam mandata tua[19] [f. 30.
385 /Uocem meam audi secundum magnam misericordiam tuam
et secundum iudicium tuum uiuifica me[20]
Uide humilitatem meam et eripe me
quia legem tuam non sum oblitus[21]
Iudica iudicium meum et redime me
390 propter eloquium tuum uiuifica me[22]
Misericordiæ tuæ multæ domine
secundum iudicium tuum uiuifica me[23]
Domine in misericordia tua uiuifica me[24]

[1] Ps. cxviii. 80. [2] Ps. cxviii. 86. [3] Ps. cxviii. 88. [4] Ps. cxviii. 94.
[5] Ps. cxviii. 107. [6] Ps. cxviii. 108. [7] Ps. cxviii. 116. [8] Ps. cxviii. 117
[9] Ps. cxviii. 120. [10] Ps. cxviii. 121. [11] Ps. cxviii. 124. [12] Ps. cxviii. 125.
[13] Ps. cxviii. 132. [14] Ps. cxviii. 133. [15] Ps. cxviii. 134. [16] Ps. cxviii. 135.
[17] Ps. cxviii. 144. [18] Ps. cxviii. 145. [19] Ps. cxviii. 146. [20] Ps. cxviii. 149.
[21] Ps. cxviii. 153. [22] Ps. cxviii. 154. [23] Ps. cxviii. 156. [24] Ps. cxviii.

T] Appropinquet deprecatio mea in conspectu tuo domine
395 iuxta eloquium tuum da mihi intellectum[1]
Intret postulatio mea in conspectu tuo
secundum eloquium tuum eripe me[2]
Fiat manus tua ut saluet me
quoniam mandata tua elegi[3]
400 Quere seruum tuum domine
quia mandata tua non sum oblitus[4]
Domine libera animam meam
a labiis iniquis et lingua dolosa[5]
405 Miserere nostri domine miserere nostri[6]
Conuerte domine captiuitatem nostram
sicut torrens in austro[7]
De profundis clamaui ad te domine[8]
domine exaudi uocem meam
410 Fiant aures tuæ intendentes
in uocem deprecationis meæ[9]
Si iniquitates obseruaueris domine
domine quis sustinebit[10]
Inquacunque die inuocauero te exaudi me
415 multiplicabis in anima mea uirtutem[11]
Opera manuum tuarum ne dispicias[12]
Et uide si uia iniquitatis in me est
et deduc me in uia æterna[13]
Eripe me domine ab homine malo
420 a uiro iniquo eripe me[14]
Custodi me domine de manu peccatoris
ab hominibus iniquis eripe me[15]
Dixi domino deus meus es tu
exaudi uocem deprecationis meæ[16]
425 Domine domine uirtus salutis meæ
obumbrasti super caput meum in die belli[17]
Non tradas domine desiderio meo peccatori
cogitauerunt contra me
ne derelinquas me ne forte exaltentur[18]
430 Domine clamaui ad te exaudi me
intende uoci orationis meæ cum clamauero ad te[19]
Dirigatur oratio mea sicut incensum in conspectu tuo
eleuatio manuum mearum sacrificium uespertinum[20]
Pone domine custodiam ori meo
435 et hostium circumstantiæ labiis meis[21]

[1] Ps. cxviii. 169. [2] Ps. cxviii. 170. [3] Ps. cxviii. 173. [4] Ps. cxviii. 176.
[5] Ps. cxix. 2. [6] Ps. cxxii. 3. [7] Ps. cxxv. 4. [8] Ps. cxxix. 1. [9] Ps. cxxix. 2
[10] Ps. cxxix. 3. [11] Ps. cxxxvii. 3. [12] Ps. cxxxvii. 8. [13] Ps. cxxxviii. 24.
[14] Ps. cxxxix. 2. [15] Ps. cxxxix. 5. [16] Ps. cxxxix. 7. [17] Ps. cxxxix. 8.
[18] Ps. cxxxix. 9. [19] Ps. cxl. 1. [20] Ps. cxl. 2. [21] Ps. cxl. 3.

T] /Non declines cor meum in uerbo malitiæ[1] [f. 30b.
Custodi me a laqueo quem statuerunt mihi
et a scandalis operantium iniquitatem[2]
Intende ad deprecationem meam
440 quia humiliatus sum nimis
Libera me a persequentibus me
quia confortati sunt super me[3]
Educ de custodia animam meam
ad confitendum nomini tuo
445 me expectant iusti donec retribuas mihi[4]
Domine exaudi orationem meam
auribus percipe obsecrationem meam in ueritate tua
exaudi me in tua iustitia[5]
Et non intres in iudicio cum seruo tuo
450 quia non iustificabitur in conspectu tuo omnis uiuens[6]
Uelociter exaudi me defecit spiritus meus
Non auertas faciem tuam a me
et similis ero discendentibus in lacum[7]
Auditam mihi fac mane misericordiam tuam
455 quia in te speraui
Notam fac mihi uiam in quo ambulem
quia ad te leuaui animam meam[8]
Eripe me de inimicis meis domine ad te confugi[9]
doce me facere uoluntatem tuam
460 quia deus meus es tu
Spiritus tuus bonus deducet me in terra recta[10]
propter nomen tuum domine
uiuificabis me in æquitate tua
Educes de tribulatione animam meam[11]
465 et in misericordia tua disperdes inimicos meos
Et perdes omnes qui tribulant animam meam
quoniam ego seruus tuus sum[12]
Emitte manum tuam de alto
eripe me et libera me de aquis multis
470 de manu filiorum alienorum[13]
Quorum os locutum est uanitatem
et dextera eorum dextera iniquitatis[14]
Deus canticum nouum cantabo tibi
in psalterio decachordo psallam tibi[15]
475 Qui das salutem regibus
qui redimit Dauid seruum suum de gladio maligno[16]

Glossae T] 466 omnes] uel eos 476 redimit] [redimi]s suum] t[uum]

[1] Ps. cxl. 4. [2] Ps. cxl. 9. [3] Ps. cxli. 7. [4] Ps. cxli. 8. [5] Ps. cxlii. 1. [6] Ps. cxlii. 2. [7] Ps. cxlii. 7. [8] Ps. cxlii. 8. [9] Ps. cxlii. 9. [10] Ps. cxlii. 10. [11] Ps. cxlii. 11. [12] Ps. cxlii. 12. [13] Ps. cxliii. 7. [14] Ps. cxliii. 8. [15] Ps. cxliii. 9. [16] Ps. cxliii. 10.

T] eripe me
Et eripe me de manu filiorum alienorum[1]

Credo in deum patrem omnipotentem
480 usque in finem.
Et pater noster.
Ascendat oratio nostra usque ad tronum
claritatis tuæ domine /et ne uacua reuertatur [f. 31.
ad nos postolatio nostra. amen. amen. amen. alleluia.

Has orationes preces supplicationesque fundimus in conspectu misericordissimæ diuinæ maiestatis tuæ domine deus omnipotens et misericors in honore beatissimæ Mariæ semper uirginis genitricis tuæ sanctique Michaelis archangeli nouem-
5 que graduum supernorum ciuium totiusque æclessiæ catholicæ et in honore ipsius summæ sanctissimæque unicæ trinitatis patris et filii et spiritus sancti ac specialiter horum quorum hodie festiuitas celebratur et quorum hic reliquiæ habentur; ut in hac uita sine offensione feliciterque a cunctis diabuli
10 uitiorumque necnon malorum hominum insidiis ac temptationibus liberati, post hanc uitam in electorum grege te, domine deus omnipotens et misericors adiuuante et gubernante, inseri numerarique mereamur ac sine fine in sempiternis gaudiis unica solaque uisionis tuæ consolatione summa
15 sanctissimaque trinitas in conspectu missericordissimæ maiestatis tuæ gloriose coronemur per omnia secula seculorum. amen. amen. amen.

[1] Ps. cxliii. 11

[HYMNUS S. COLUMBAE IN LAUDEM S. CIARANI.]

T] ALto et ineffabile apostolorum coeti
celestis Hierusolimæ sublimioris speculi
sedente tribunalibus solis modo micantibus
Quiaranus sanctus sacerdos insignis nuntius

5 inaltatus est manibus angelorum celestibus
Consummatis felicibus sanctitatum generibus
quem tu Christe apostolum mundo misisti hominem
gloriosum in omnibus nouissimis temporibus

Rogamus deum altissimum per sanctorum memoriam
10 sancti Patrici episcopi Ciarani prespeteri
Columbæque auxilia nos deffendant (egregia
ut per) illorum merita posideamus præmia

YZ] 1 ineffabili T*YZ [coet]u T* cetui YZ 2 Ierosolime YZ uel [specul]æ T* specule YZ 3 sedenti YZ miccantibus Y 4 Queranus sacerdos sanctus insignis Christi nuncius YZ 6 consumatis YZ
vv 9–12 *om.* YZ

T] /INCIPIT YMNUS LASRIANI .I. MOLASSE DAMINNSE. [f. 31b. col. 1.

ABbas probatus omnino
Benedictus a domino
Cum caritatis fructibus
Doctor æclesiasticus
5 Electus dei anthleta
Fidelis sine macula
Gregis pastor subagrinus
Humilis supplex submisus
Ieiunus largissimus
10 Kastus cum rectis móribus
Lucerna erit in tota
Macculasrius Hibernia
Nadfráich et sanctus filius
Optimus dei filius
15 Probatus sapiens perítus
Quem coronauit dominus
Requiescit post obitum
Securus im perpetuum
Tenebrarum rectoribus
20 Uictis atque principibus
Xristo cum suis omnibus
Ymnum canit celestibus
Zelus in quó fuit mísus
dei præ participibus

ORATIO.

Per meritum Macculasrí summi sacerdotis
adiuua nos Christe saluator mundi qui regnas.

Glossa T] 11 erit] uel [er]a[t]

T] /MÆL ISU DIXIT. [f. 31b, col. 2.

In spirut nóeb immunn
innunn *ocus* ocunn,
in spirut nóeb chucunn,
tæt a Chríst co hopunn.

5 In spirut nóeb d'aittreb
ar cuirp is ar n-anma,
di-ar snádud co solma
ar gábud ar galra

Ar demnaib ar pheccdaib
10 ar iffern co n-il-ulcc
a Ísu ro·n·nóeba,
ro·n·sóera do spirut.
In spirut.

[NOMINA APOSTOLORUM.]

SImon Madian is Matha
Partholon Tómas Tatha
Petar Andreas Pilipp Pol
Eoain is da Iacob.

B] 2 Parrthalon 3 Petur Andrias Pilip 4 Eoin *ocus* na da Iacop

T] /INCIPIT YMNUS SANCTI PATRICII. [f. 32.

ECce fulget clarissima Patricii sollempnitas
in qua carne deposita felix transcendit sidera

Qui mox a pueritia diuina plenus gratia
uitam cepit diligere dignitatis angelicæ

5 Hic felicí prosápia nátus est in Brittania
perceptóque babtismate studet ad alta tendere

Sed futurorum præscius clemens et rector dominus
hunc direxit apostolum Hiberniæ ad populum

Erat nanque hæc insola bonis terræ fructifera
10 sed cultore idolatra mergebatur ad infima

Ad hanc doctor egregius adueniens Patricius
prædicabat gentílibus quod tenebat operibus

Confluebat gentilitas ad eius sancta monita
et respuens diabulum colebat regem omnium

15 Gaudebatque sé liberam remease ad patriam
qua serpentis astútia ollim expulsa fuerat

Quapropter dilectissimi huius in laude præsulis
psallamus Christo cordibus alternantes et uocibus

Ut illius suffragio liberati a uitio
20 perfruamur in gloria uisione angelica

Laus patri sit et filio cum spiritu paraclito
qui suæ donó gratiæ misertus est Hiberniæ.
amen.

W] 3 *om.* a puericia gracia 4 angelice 5 ortus *pro* natus Britannia 6 baptismate *om.* ad 7 Set rectus 8 Hyberne 9 namque insula terre 10 set ydolatra 12 gentilibus W gentibus W* 14 diabolum 15 remeasse 16 hastucia olim 21 in *pro* sit et 22 suo Hybernie

T] INCIPIT YMNUS SANCTÆ BRIGITÆ.

PHoebi diem fert orbita plenum decoris gratia
qui Brigitæ pro laurea mundo ministrat gaudium

Hanc spina tanquam lilium stirps protulit mortalium
splendore carnis nobilem candore carnis celibem

5 Haec pro supernis cedere carnis fugit blanditiæ
/egris tulit leuamina egentibus cibaria [f. 32b.

Sponsique per suffragium hostile uisit premium
signis et actu uiuere sé monstrat aruis celicæ

Ob Salemonis gloriam reliquit Æthiopiam
10 ornant oliuæ uasculum regale sumat ferculum

Hæc gemma regis fulgida Numæ kalendis sarcina
soluta carnis celica conscendit ad palatia

Ubi laborum premio iam compta flore lacteo
gregi adheret candido agno canens altissimo

15 Quo nos pudoris speculum uirtute duc precáminum
laudemus ut pro gratia tecum regentem secula

Laus sit patri laus filio laus flamini sanctissimó
uni substantialiter trinóque personaliter
amen.

[PRAEFATIO IN AMRA COLUIM CILLE.]

T] Loc dond Amru usque in finem .i. in blog thalman fil otá Féne in Huib Tigernan im-Midi co Dún na n-Airbed hi crich (Mas)raidi fri hIror*us* anair; *no* do Chectraigib Slecht a Breifni *Con*nacht .i. do Dallán. Col*um* C*ille* m*ac* Feidlimid m*eic* Ferg*usa* m*eic* Conaill
5 m*eic* Neill ro·scrib Dallan in-so. IS é *immorro* in tres fath ar a tanic C*olum* C*ille* .i. díultud do·ratsat ríg Hérend im Æd m*ac* Anmerech do filedaib Hérend, ar ro bai di-a n-immud na filed *ocus* di-a ndoilgi *con*na coemnactar fir Herend beith imni f*r*iu; ar intí no·ǽrtha and-sein mani eipled fo chét-oir, no·asaitís cnuicc nemed
10 fair co mba suaichnid do chach he, *ocus* combíd anáeb fair dog*r*és; *ocus* no·asaitis f*or* ind filid fein na cnuicc *ocus* no·eipled fo chét-óir diammad cen chinaid no·ǽrad. Is and iarum ro·batar na filid (oc Ibur) Chinntrachta hi crich Ulad, ar do·rat rí Ulad condmed tri mbli*adan* doib, *no* bliad*ain* ule doib and-sein. *Con*id and-sein
15 doronsat scela fein do doilbiud fein, *ocus* ní f*or*cǽmnactar etir am*al* no·innistéis, *acht* dia nderail f*or* in ciniud mborbb etir i rabatar ro·dolbset filid shulbairi na faibli breci. Ticht tra o filedaib Hérenn co Col*um* C*ille* conid chuccu tisad ar-t*us* ria-siu (ri)sad i nDruim Cetta, du ir-rabatar nar-ríg ro·diultsat riu-som. Ro·aitgiset *immorro*
20 ainm nDe fri [cend] Col*uim* C*ille ocus* in chrabaid chrístaide . . . do·s·fucad f*or* a chommairchi co Druim Ceta. Tanic iarum C*olum* C*ille* am*al* tanic as a churuch secht fichit a lin; ut poeta dixit:

> (Cethra)cha sacart a lín
> 25 fiche epscop huasal bríg
> icon tsalm-chetul cen acht
> cóeca deochain tricha m*acc*.

Co ruc leis (na fileda) co Druim Cetta. Ro·boi im*morro* Dallan m*ac* Forgaill f*or* innarbu etir na filedu ciarbo sui ecnai *ocus*
30 filidechta hé. Doroni uero C*olum* C*ille* (síd na filed fri) firu Hérend *ocus* fri Æd m*ac* Ainmerech ria cach caingin bói isin dail conid ed sein raitir cid indiu, "ái nemed ría cech ái" (i. caingen na nemed) ria cach caingin. Ro·chuinnig d*ana* C*olum* C*ille* f*or*sna rigu batar isin dail toisigecht filed n-Erend do thabairt do Dallán (*ar*
35 ecna) *ocus* ar a eolas i filidecht sech cach. Doroni C*olum* C*ille* dub-laid oc dul don dáil immalle frisna filedu Cormaicc . . . . cia log dob*ér*thar dam-sa dar cend in molta. Asb*ert* C*olum* C*ille* dobérthar nem duit *ocus* do cech óen no·dn·geba . . . chena. Ni bat lia andat bai mǽla odrai i mbúali. Cate comartha airi-sein,

Glossa T] 1 Féne] .i. tulach

T] ar in dall, cotiberth*ar*. Dob*ér*thar do roscc duit fri denom in molta, corop leir duit nem *ocus* ǽr *ocus* talam, *ocus* in tan bas dered don molad . . . . Doroni C*olum* C*ille* tuaslucud Scandlan meicc Cinn-ḟælad as a giallacht, *ocus* ro·ṡléčht do ṡoscélu . . . . . . *ocus* dorat ocht fichit dam riata do . . n anamcharait,
45 *ocus* is iat comarbbai C*oluim* C*ille* roptar anm-charait . . . . . . Osraigi conid e i n-Hi *ocus* dlegtair hocht fichti dam ríatai beus do ṡhamud hiæ a hOsraigio . . . etir Ǽd m*ac* Anmerech *ocus* Ǽdan m*ac* Gabran im Dal-riatai, *ocus* ro·leicthea Dal-ríata do ḟognam do . . . . .
50 fairrci et*er* Erinn *ocus* Albain *ocus* Gall-goidil do rig Alban dar a cend. Dochuaid. . . . .

[AMRA COLUIM CILLE.]

LOcus huius artis Druim Cetta dia mbui in mor-dal [fol. 34, col. 1 and. I n-amsir Ǽda meicc Anmerech *ocus* Ǽdan meicc Gabran dorigned. P*er*so .i. Dallan m*acc* F*or*gaill do Másraigib Maige Sléčht a Bréifni *Con*nacht. Tucait ar roachtain ríchid do fein et aliís per sé. Tri tucaite im*morro* ar a tánic Col*um* C*ille* a hAlbain i nHerinn in tan-sin .i. do ḟuaslucud Scandlan Moir meicc Cindḟælad rig Osraige frisi ndeochaid a rathaige-som. Oc*us* do astud na filed i nHéiind. ar ro·bass ic á n-innarba ar a tromdacht .i. *tri*cha fo lán chléir *ocus* a .xu. fo leith chleir .i. ind ollamain .i.
10 da cét déc filed al-lín ut quidam dixit, fecht*
Oc*us* do ṡhithugud et*er* firu Hérend *ocus* Alban im Dal-riata; ro tudchaid iar*um* Col*um* C*ille* isin n-airecht, *ocus* *co n*-erracht sochaide isind airiucht do ḟáilti fris; *ocus* co táncatar na filid do airfitiud dó. *con*id and-sein asb*ert* Col*um* C*ille* fri hǼd:

Cormacc cain búich neoit
nuæ a moltha crína a ṡéoit
is *ed* ro·lég*us* rath-cræth
cen-mair molthíar mairgg ærthiar, Ǽd.

Cáin in súg ass-a sóer-aigthib súgthíar
mairgg in iath ecnairc ærthíar
árad cloth cáin in réim riarait bí
do·fuairthet moltha maini . . .

Is iar-sein bui Col*um* C*ille* ic cunchid Scandláin *for* Ǽd, *ocus* ní tharat dó; *co n*·érbairt-som da*na* fri hǼd, 'is e no·gebad a assai
25 imm iarméirge ceb e bale i mbeth'; *ocus* ro·comallad samlaid.
Colmán m*acc* Comgellan im*morro* do Dál-ríata is e ruc in ṁbreith .i. a fecht *ocus* a slogad la firu Herend, ar is slogad la fonnaib dog*rés*;

Glossa T] 17 rath-cræth] .i. rath n-eicsi

T] a cáin *ocus* a cobach la firu Alban. *Ocus* is frisin Colman-sin dorigni Col*um* Cille in mbóide in tan ropo lenam bec he, et dixit:

30 A chub*us* con, a anim glan,
as so póic duit, dalle phóic dam.

Ocus asb*ert* Col*um* *Cille* is e dogénad sithugud etir firu Hérend *ocus* Alban.

Tanic iar*um* Dallán do acallaim Chol*uim* *Cille*, *con*id and ro·gab
35 in remfocul do; *ocus* ni relic Col*um* *Cille* do a denam secha sein, (co-ndernad) i n-amsir a heitsechta; asbert, fri marb robo chubaid.

/Dorairgert tra Col*um* *Cille* indmasa *ocus* toirthe (in [fol. 34, col. 2 tal)man do Dallan dar cend in molta-so *ocus* ni ragaib Dallán acht
40 nem dó fein *ocus* do cech oen no·dn·gebad *ocus* do·fucfad et*ar* ceill *ocus* fog*ur*.

"Cuin ro·innub th'éc *ocus* tu i n-ailithri *ocus* messe in nHerinn"? Tri (com)arthai im*morro* dorat Col*um* *Cille* dó, in tan dogénad a molad, comad marcach eich alaid no·innis*ed* dó eitsecht Col*uim*
45 *Cille*; *ocus* in cétna foccul no·ráidfed comad hé tosach in molta; *ocus* a ṡhúli do lécud dó céin no·beth ic a de(nam).

Hic áth Féni di*n* im-Midi ro·chanad in molad-so (ut) Mǽl-suthain dixit. Adfét im*morro* Fer-domnach comarba, is ar Sligi Assail ro·chanad ótha Dún na n-Airbed cosin crois ic Tig Lommán.

50 *Fecht do Mǽl·choba na cliar
hic Ibur Chind-trachta thíar
dá cét dec (filed) fo·s·fúair
frisin n-ibar aníar-thúaid.

Coindmed te(ora) ṁbliad*an* ṁbind
55 dorat dóib Mǽl-coba in ciṅg
mer(aid) co lá bratha báin
do cheneól delbda Demmain.

Tres filiæ Orci quæ uocantur diuersis nominibus in cælo et in terra et in inferno; in cælo quidem Stenna et Euriale et Medusa; .i.
60 Clothus Lacessis Antropus; in inferno Electo Migera Stifone.

Hoc est principium laudationis. Anamain et*ir* da nin in-so .i. nin hi tosuch in molta *ocus* i n-a deriud .i. Ni disceoil *ocus* membuain; *no* is gobul di .i. raicni de-chubaid .i. da s(on *no*) a trí do thinscetul o oen-fid beos diaid i ndi[aid] *ocus* son o ḟid is ecsamail inn-a ndiaid-side.
65 Ni disceoil .i. ni dúthe sceoil .i. ní ba scél do dúid clúathaigfit(er).

Ni chelt céis ceol de chruitt Craiptini co . . córastar f*or* slúagu suan-bas; *con*sert coibni*us* et*ir* sce(o main) Moriath maccthacht Morca: ba moo lei cech log Labr(aid).

Bá binniu cech ceól in chrott
70 arpeit Labraid Loṅgse(ch) Lorcc
cairbo docht f*or* runi in ri
in ro·chel céis Craip(tini).

Glossae T] 31 dalle] *no* t[alle] 42 nHerinn] .i. ar . . . 66 ni chelt] .i. Ross m*arc* Finn *no* Ferchertne file cecinit

T] Teora bliadna boi cen les
Colum inn-a dub-recles
75 luid co angliu as a chacht
iar se bliadnaib sechtmogat.

Fó ainm do maith is do miad
fí ainm d' ulcc *ocus* d' an(riar)
/an fir is ni for*us* fand [fol. 34b, col. 1.
80 iath minn *ocus* iath ferand.

[m]ur immud tall isind recht
coph búaid is briathar lan-chert
dú bale dú duthaig lat
cail comet is cul carpat.

85 Ethne airechda 'n-a bíu
ind rígan de Chorbraigiu
máthair Choluim comul ṅgle
ingen Dímma meicc Noe.

(fri)ré mile co leith míle bá foll*us* guth Col*uim* C*ille* ic celebrad, ut
90 dixit poeta:

Son a gotha Col*uim* Cill*e*
mór a binne húas cech cléir
co cend cóic cét déc céimmend
aidblib réimmend (e)d ba réil.

95 Hi *co n*-immud am-martra
díarbo Cholum cóem-dalta
dolluid eissi fo dered
*con*id Dún a ṡhen-nemed.

(A)idbse .i. ainm do chiúl *no* do chrónán dogníteis er-mór fer n-
100 Érend immálle cid ed do·scured and. Oc*us* is *ed* ón dorónsat fir Hérend ar a chind-som isin mor-dail Dromma Ceta, co tánic míad m*en*man dó. Deismirecht ar aidbsi, ut Colman dixit .i. m*acc* Léníni:

(L)uin oc eláib uṅge oc dírnaib
105 crotha ban-athech o crothaib rígna
ríge oc Domnall dordd (o)c aidbsi
adand oc cainndil colgg ocom coilgg-se.

(B)id ferb ic sluind tri ráet .i. ferb bríathar, ut dicitur, ma dia ferbaib fir-amraib bérlai bias bain; (bi)d da*na* ferb bolg, ut dicitur,
110 Turgbait ferba for a (g)ruaidib iar cil-brethaib .i. iar clóen-brethaib; (bi)d da*na* ferb *bo*, ut dicitur, Teora ferba fíra o·sn·acht Assal ar Mog Núadat.
Angelus dixit (*no*) monachus in-so sís:

Glossae T] 81 immud] *no* [imm]ad 82 coph] *no* cu 107 coilgg-se] .i. claideb 109 bain] .i. fír 111 o·sn·acht] .i. ro·s·immaig

For such comparison cf. Fél. 124.

T]
Ma*cc*an humal atbeir cet
115 deus ei indulget
*for*tgella no *ocns* uet
im bethaid suthain surget.

(La)braid Longsech leór a lin
las rort Cobthach (i nD)inn-rig
120 co slúag laignech dar linn lir
díb ro·(a)inmnigthe Lagin.

(Dá) cet ar *fichit* chét Gall
co laignib lethan leo anall
de na laignib tuctha and-sein
125 (d)e atát Lagin *for* Laignib.

Tuaim temna a ainm ria-siu dorigned ind orggain Dind-rig in ro· maibad . . . gaine and:

/Glé no·laiged isin ganium [fol. 34b, col. 2.
inn-a ligu ba mor-sæth
130 slicht a asna tre n-a etach
ba léir con·id·séited gǽth.

Is aire emnas in cét ḟoccul ar abbéli no ar alainne in molta, ut est, Deus deus meus r. in. Is é im*morro* a ainm lasin Góidel sein .i. a a innise mod .i. is é so mod a ainnisen:

135 Águr agur iar céin chéin
beith i pein phéin ní sith síth
amal chách cách co bráth bráth
in cech trath ráth thráth cid scíth scíth.

Brigita dixit:

140 Is fó lemm-sa mo lagat
do thalmain thairnes cech cland
cía no·beth nech ní bad isliu
do·aillfed sercc Ísu and.

Amra Choluim cech dia
145 cebia no·dn·gaba 'm al-lán
ro·m·bia ind laith find fia
ro·ír Dia do Dallán.

Dál ro·dál*us* is mór bæs
isind ár*us* ós Druim lías
150 am-mo choimdiu a rí rú rá
imbí bi bú bés ni tias.

Atá ben istuaith
ní apar a hainm
maidid esse deilm
155 am*al* chloich a tailm.

Glossa T] 128 isin ganium] *no* isin gaimriud

T]

Is leges lega cen lés
is cuinchid smera cen smúais
is amrán ri croitt cen chéis
ar ṁbeith d'eis ar n-organ huais

160 Ro·be do lecht i fairthe
íar do néit seól sir-arde
ruccthar i capp i ndíaid phill
do racc a scáil dia cóem-chill

Ferchertne file dixit:

165 In eigthiar ainm demuin duib
focclas phein ar a muintir
ni·m·reilge Dia tair na tíar
i lurg demuin i n-éigthíar.

Cul ainm in charpait cen chol
170 i tégind la Conchobor
ocus neit ba hainm don chath
no·brisind la m*acc* Cathbath.

Dirsan le'm sellad fris
f*or*bir i froig dercc anis
175 bá binne no·chantais dordd
a da bolg fri dercc anis . .

Ní áir diuchtnaim as mo chotlud radumai innlis . iar cotlud cháin bind ris . bríathar chorgais cen nach nichmaircc . ráth Rathmeicc. búaid ríg meicc. . .

180 Deismirecht ar atherruch i ṅguth ṅgnath in so sis.

Diambad mé in goba guth-binn
goba loga no·lenfaind
arm no·ṡlaidfed læg leith-chinn
no·meilfinn do Mæl-Ṡechnaill

185 /DIa dia do·r·rogus re tias in n-a gnuis [fol. 26, col. 1.

.i. is ro·atagur dia; *no* guidim ria-siu thias in n-a gnuis.

Culu tria neit.

.i. amal téit carpat serda tre chath corop amlaid dech m'anim-se tre chath demna dochum nime.

Glossae T] 170 la] *no* re   172 la] *no* re

T] Dia nime ni·m·reilge il-lurgu i n-eigthiar ar a muichthi a méit.

.i. ar relad firinni atb*eir* dia nime; *no* dí-a fiss *con* nach dia as ídal; ni·m·reilge ic egem il-lurg demna ar méit a'múichi.

Dia mor m' anacul de mur theinntide diu-tercc
195 ṅdér.

.i. mor dia do'mm anacul ar immed in tened bale hi teilcit*er* déra co cían hic o déicsin .i. quia fit múr .i. immed; díu-tercc da*na* compositum nomen o Latin *ocus* o Scotic .i. díu inchian; *ocus* dercc súil, ut dixit G*ra*nni ingen Chormaic:

200 Fil dune
ris mad buide lem díu-tercc
ar a tibrind in ṁbith ule
a meicc Maire cid diupert.

Dia fírian fír-ocus clunes mo dó-nuaill de nim-iath
205 nél.

.i. dia fír óen *no* dia na fírían; fír-oc*us* .i. quia est deus ubique et prope omnibus inuocantibus eum[1]; mo dó-nuaill .i. mo (di)núaill .i. núall mo chuirp *ocus* m'anma iar neillaib oc iath nimi; *no* nuall fetarl*ice* *ocus* nu-iadnaisi . . dia thimthirecht do daenib di cach
210 ræt.

NI di-sceoil d' uib Neil.

.i. ni cen scel; *no* ni dis in scel d'uib Neill Col*um* Ci*lle* do ec, *no* do inúi Néill.

Ni huchtat oen-maigi mor mairg mor deilm
215 diulaiṅg.

.i. Ni d' óen-maig as uch *no* as iachtad sed totis campís is mairg mor eitsecht Col*uim* C*ille*; deilm .i. is mór in crith *ocus* in c*um*scugud tanic isind Erind la héitsecht Col*uim* C*ille*.

Ris re asnei Colum cen bith cen chill.

220 .i. is diulaing dún in scel isind ré i n-aisneit*er* dún Col*um* C*ille* do éitsecht cen a bith i mbith *no* i mbethaid, ocus cen beith hi cill. Ubi inuenitur ris .i. scel? ni *ansa*; i n-immacallaim in da thurad, /ut dicitur, "áil ríg rissi redi"; *no* i mBrethaib [fol. 26, col. 2.

Glossa T] 203 Maire] *no* muire

[1] Ps. cxliv. 18.

T] N(emed), ut dicitur, "ní dil dámi rissi" .i. ní fil airfitiud dami
225 ocai do scelaib.

Co hindia dui do.

.i. coi *con*ar : india .i. innisfes; cia *con*ar di*n* innisfes dui de; *no* ropo dui cech dune inn-a chondiulg-som co hIndia.

Scéo Nera in faith De.

230 sceo *ocus* ceo *ocus* neo trí comoccomail Goideilggi; *ocus* cid Nera m*ac*c Mora(ind) *no* m*ac*c Finnchuill, a sídib, ni cóimsed a aisneis; *no* robo dui side i n-athfégad Col*uim* C*ille*.

De de Sion suidioth.

.i. do deis in tSion nemdai ro·s(ui)destair; *no* in faith Dé no·
235 aisnéided in suidig(ud) bias i n-iath Sion .i. hi tír.

Ní less anma ar súi ardonconniath.

.i. ní fil oc(und) nech lessaiges *no* ṡoillsiges ar n-anmain hi fecht-sa, (ar a)trullai huan i n-iath cain ar súi; *no con*deo .i. saillim (.i.) inti no· hṡailled o *for*cetul ar ṁbréntaid cinad (*ocus* targabal).

240 Conóiter biu bath.

.i. inti no·choi*m*eted (ar) ṁbiu, atbath; no inti ro·fitir ar ṁbiu co cain, atbath.

Ar do·n·bath ba ar n-airchiund a dilcen.

.i. intí ba hairchend di-ar n-adilgib adb(ath); *no* intí ba hairchend
245 fri hairchisecht ar n-adilgnigi atb(ath).

Ar do·n·bath ba ar fiadait foidie*m*.

.i. in fóidem teged húain co har fiadait atbath; ar teged a spirut cech dartáin *for* nem.

Ar ni' nfissid frisbered homnu húain.

250 .i. ar ni mair inti dob*er*ed fiss síd dún *ocus* no·frithbruided *con* na b(ad) immecla ocund; *no* in fisid teged huain i n-iath.

Ar ni' n·tathriath do·slui*n*dfe foccul fir.

.i. ní haithrethend chucund intí ro·rethed huain . . no·ṡluinnfed fír focuil dún, *no* fír-foccull; *no* (ni) thic dí-ar taithreos .i. di-ar
255 lessugud.

Ar ni *for*cetlaid *for*canad tuatha toi.

.i. inti no·luaided foridin inna tuath ic p*re*cept doib co*m*bitis inn-a tost; *no* in *for*cetlaid no·chanad na tuatha bat(ar) im Thai .i. (nomen) proprium srotha i n-Albain.

T] /Huile bith ba hai he. [fol. 26b, col. 1.

.i. truag dond uile bith ba leis, ar biid é .i. trúag; ***no*** **da*na* ba leis in** bith uli.

Is crott cen cheis, is cell cen abbaid.

.i. céis ainm do chruit bic bís hi comaitecht cruitti móri hic a
265 seinm; ***no*** ainm do tharraing ar a mbí ind léithriu; ***no*** ainm don delgain bic; ***no*** ainm do na coblaigthib ***no***, don trom-thét quod est melius, ut dixit in file.

De ascensione eius in cælum.

A Truicc ro-ardd tráth Dé de Cholum cuitechta.

270 .i. conúargaib cor·ro-ardd in tan tánic cuitechta Dé ar cend Col*uim* C*ille*.

Find-fethal fresdul.

.i. is finn in fethal dí-a táncatar fir indell; ***no*** da*na* ba find in sith-lad dodeochaid do fresdul Choluim Chilli .i. angil.

275 Figlis fot mboi.

.i. da cét dec slechtan leis cech lai *acht* i sollomnaib tantum, comtis léri a asnai tré n-a blái lín.

Boi sægul-sneid.

.i. diriuch *no* súail *no* becc .i. lxxui. bliadna, ut dixit in file.

280 Boi séim-sáth.

.i. ba súail a shaith.

Bói sab suithe cech dind.

.i. ba sab hi suithemlacht cech b*ér*lai co a chléthi; ***no*** sab dangen no shoad cech n-indliged.

285 Boi dinn oc libur legdocht.

.i. no·forcanad libru ind rechta co a chléthi ***no*** quia fuit doctor in libris legis.

Lassais tír tuaid, lais tuaith occidens.

.i. ro·lasastair isin tír túaith; *no* robo lais, ***no*** ro·lesaig in tír tuaith;
290 *ocus* ro·lesaig thir (na) fuinedach; *no* is lais am*al* ro·gab Inis Bo Finni *for*sind (f)airggi.

T] Cotro lais oriens.

.i. ro·lassai . . . isind airthiur.

O chleraib crid-ochtaib.

295 .i. o'n chleir re Corccan Ochaidi; *ocus* is iadi ro·fáid-seom do Grigoir; *no* da*na* robo docht a chride im chleirchecht fri cach.

Fo dibad.

.i. maith a eipiltiu, quia fit díbad (*ocus* ba)th *ocus* ba *ocus* teme ic sluinn epilten.

300 /De angel in ré assid·rócaib. [fol. 26b, col. 2

.i. aṅgil Dé nime dodeochatar ar a chend in tan conhúarcaib.

De marterio eiusdem in mundo.

RÁnic axalu ro hairbriu archaṅgliu.

.i. ránic-som co dú itá Axal aṅgel; *no* ránic du hi tabar auxilium do 305 chách .i. co himmed árchaṅgel; *no* Axal .i. immacallaim .i. ranic-som di'n thir i ndéntar immacallaim; quia dicunt hiruphin et zaraphin, Sanctus sanctus sanctus dominus deus sabaoth dicentes; *no* axalu .i. ucca *ocus* sola, et compositum in foccul síc .i. ó Latin *ocus* ó Goideilg .i. ránic-som in n-oén baile as togaidi la cách .i. cælum.

310 Ránic iath in nád adaig aiccestar.

.i. ránic-som thír in nach aiccther adaig.

Ránic thír do Moyse munemmar.

.i. in-id toimtiu leind Moyse do beith.

Ránic maige mós nadgenet ciúil.

315 .i. ní bés ceól do genemain indib, ar ní bi a thesbaid etir eissib. .

Nád eitset ecnaide.

.i. ní hétat ecnaidi a aisnéis; *no* ní héitsend ecnaid fri araile.

Asrala rí sacart sæthu.

.i. ro-lá ri na sacart a galra ule de, i n-amsir a éitsechta, ut dicitur, 320 Tristis est anima mea usque ad mortem.[1]

[1] Mt xxvi. 38

T] RO·chés gair combúich.

.i. cáin ro·briss a thola isin garit ré ro·búi.

Bói a húath *for* demal.

.i. ba húath do-som demon, *no* ropo húath-som la démon .i. la dee
325 in milti.

Di-a mbo goiste celebrad.

.i. dí-a mbo choi astuda, *no* di-a mbo gai astuda celebrad Col*uim* C*ille*; no goiste aire fein .i. airet no·chluinte guth Col*uim* C*ille* ic celebrad, ní léicthe ass co cinnte in celebrad *ocus co n*-iarfaigtís scéla
330 do iar*um*.

As a cheird cumachtaig.

.i. a chumachta a chleirchecta dogníid-som sein.

Conroit*er* recht robust.

.i. ro·fitir com mor-shonairti ind rechta, quia idem est robust et
335 robustus; *no* ro·chomét a dirgi co sonairt.

Ro·fess ruam ro·fess seis. [fol. 27, col. 1.

.i. ro·fess róm a adnaicthi .i. Hí no Dún, ut dicunt alií; *no* ro·fess cor-rúaim *ocus* ro·fess a hséis.

Suithe dó dáma deachta.

340 .i. ro·dámad dó súithe na deachta; ó m*acc* Dé ro·étastar sein; *no* ro·bói i ndeacht dámtha meicc Dé.

Derb dag i mbá.

.i. is demin *con*id maith in t-éc dochuaid; *no* ropo maith intí atbath and.

Ba héola Axal n-angel.

345 .i. ba heolach i n-immacallaim ind angil diarbo ainm Axal.

Armbert Bassil bráthu.

.i. in bráth díumsa dochuaid ind im mór-dáil Dromma Ceta, *con*id airi-sein tuc Bóethíni testimoin a Baisil do thræthad in díummais; *no* ro·airbered bith bretha brátha Baisil.

Glossa T] 346 armbert] armbert .i. ro·erb*ert* bretha *no* bríathra a Basil; *no* ro·erb*ert* Báithín bráthu .i. bretha *no* bríathra a Basil ic *for*cetul *Coluim Cille* nach ar·ragbad díumm*us no* míad m*en*man la gáir fer nErend . . . *in sinistr. marg.*; *et in inf. marg.* ar airdd *no* comad *Colum Cille* féin doberad briathra Basil chuci dí-a forcetul fein.

T] Argair gnímu de aidbse airbrib aidbsib.

.i. ro·airgair immi a menmain do bith inn-a dia in molad do·ratsat na sloig fair; *no* ro·ergart gnímu Dé do thaidbsin inna n-immed ṅdub ṅduaibsech; *ocus* is *ed* arrogart deis seom sein in testimoin a Basil, *no* na brethra.

355 De scientia eius in omni parte.

RAith rith rethes.

.i. tarraid dó in rith ro·reithestar.

Tar cais cain-denam.

.i. dogníd cáin-gnim dar cend a miscen, quia fit cais miscais.

360 Faig ferb fithir.

.i. no·fuaiged breithir in ḟorcetail in feth-athair.

Gaiss glúasa gle.

.i. bá gass he ic erslocud inna ṅglúas co glé; *no* gonais na glúasa, et reliqua.

365 Glinnsi-us salmu.

.i. ro·glinnig na salmu fo obil *ocus* astrisc.

Sluinnsi-*us* leig libru libuir, ut car Casion.

.i. is amlaid ro·legastair libru légis amal no·légad libru Eoin Cassion ar a réidi; *no* ro·leg ama*l* ro·leg Eoin Casion libru legis.

370 Catha gulæ gǽlais.

.i. ro·gælastar cath in chróis; /*no* cúlai as maith and [fol. 27, col. 2. .i. ro·briss catha na tri Cul .i. cath Cúili Dreimni *for* Connachtu, *ocus* cath Cuili Feda *for* Colman mór m*acc* ṅDiarmata, *ocus* cath Cuili Rathin *for* Ultu ic cosnam Rois Torothair et*ir* Colum *ocus* Chomgall.

375 Libru Solman sex-us.

.i. ro·ṡeich libru Solman; *no* ro·siacht libru Sol*man*; *no* sex*us* .i. fexs*us*, ut dicitur fenchas pro senchas, ut dixit in file:

Légsait filid fáil i fos
fenchas co féig la Ferg*us*.

380 Sína sceo imrima raith.

.i. sina .i. sonenna; scéo rima .i. doinenna; *ocus* is óndi as imber atá; raid .i. ro·ráidestar sein.

Glossa T] 8 fos] *no* [f]u[s]

T] Rannais rainn co figuir etir libru leig.

.i. dorat stair ind rechta *for* leith, *ocus* a ṡhians *for* in leith aile. . .

385 Légais runu ro-chúaid.

.i. rosualt béist bís isind (ḟ)airgi; is iat a hairdi side: in tan sceas *ocus* a haged fri tir, domma *ocus* *ter*ca isin tir-sin co cenn secht ṁblia*dan*; mad súas, domma *ocus* anbthine isind aeór sin; mad sís, díth *ocus* mortlaid *for* milaib in mara. No·innised iar*um* rúna
390 ind anmannai-siu do dáinib combeitis inn-a foimtin; *no* ro·leg runa ic ro·ṡuidib; *no* is e fein robo sui.

E*ter* scolaig screptra sceo ella(cht) immuaim n-esci im r(ith).

.i. ro·thucastar am*al* reithes ésci *fri* gréin. rempi nunc post nunç.

395 Raith rith la gréi*n* ṅgéscaig.

.i. is airi atb*eir* géscach di, ar is úaidi soillsi do rennaib *ocus* do roscaib dóini; uel nouit cursum fluminis Reni; dob*er*ar húaid-side *for* cech sruth.

Rein rith.

400 .i. ropo eolach ir-rith Renis .i.maris.

Rimfed renna nime nech adcoi cach ṅdir-uais.

.i. is doig linn no·innisfed do rennaib nimi inti no·innisfed cach rét húais dorigni Col*um* C*ille*; *no*·innisfed C*olum* C*ille* ni ro·huais di-a triallad, .i. do rennaib.

405 R-o Colum Cille cualammar.

.i. ro·chúalammar o Cholum Cille.

Glossa T] 400 maris] *in inf. marg.* ut dixit Finn:

Scél lem dúib dorddaid dam
ro·faeth sam (snigid gam)
(gæth ard)-ḟuar isel grian
aigair rith iu-rethach rian.

ro·ru(a)d rait(h ro·cleth cruth)
ro·gab gnass gigrand guth
ro·gab ḟuacht éte (én)
(aigre ré é mo scél).

/De admiratione et caritate eius. [fol. 27b, col. 1.

T] COich boi coich bias beo bad inamridir ar iathaib irdocht ir-thuaid.

410 .i. cairm ir-rabai *ocus* cairm i mbia béo, bad amru *ocus* bad forcthiu isin tír tuaid quam Colum Cilli.

Adfét connú.

.i. no·aisnéided corrici nuu Col*um* C*ille*.

Nadigói geóin.

415 .i. ní aithgén-sa gói fadecht-sa ar is marb inti no·innis*ed* dún .i. C*olum* C*ille*; *no* no·innis*ed* dún o nú cosin nómad nhua de geneluch cáich; *no* adfét fil and idem et uetus testimonium, *ocus* an nó, is nouum testimonium .i. no·innis*ed* dún iarum do ḟetar-laicc *ocus* do nu-ḟíadnaise.

420 Grés ro·fer fechtnachu.

.i. bá fechtnachu cach g*rés* in grés ro·ferastar C*olum* C*ille*.

Fri arthu ar chathru co domun driṅgthier.

.i. fri áradu na cathrach nemda ro·driṅgestar; co dom*un* .i. robo dó a ṡhomain; no co dom*un* .i. ad cælum.

425 Ar deu dóinachta.

.i. is airi dorigni sein ar dóenacht meicc Dé .i. cor-ragbad greim dó césad meicc Dé.

Ar assaib rigthier.

.i. ar sastaib do ir-richiud.

430 Rir accobur a súla.

.i. ro·renastar cech ní robo ṡhant dí-a-rosc hi-fos.

Sui slan creis Crist.

.i. cretis Cr*ist* in sui slán; *no* creis a uerbo creo, ro·ḟorbrestar iar*um* hi Crist; *no* dorat Crist inorbairt fair.

435 Ceo ni coirm ceó ni serc-ol saith sechrais beoil.

.i. sechnais coirm, sechnais serc-ol, sechnais saith; sechnais beóil; *no* sech a beolu.

Boi cath.

.i. catholicus.

Glossa T] 416 de] *no* do

T]' Boi cast.

.i. castus.

Cardóit.

.i. tóit, lán do deircc eisseom huili; *no* forcthi Col*um* C*ille* o deirc.

445 Clothonn oc buaid.

.i. cloch clóchi /quia fit ond cloch; robo chloch [fol. 27b, col. 2. iar*um* clóichi cech uilcc Col*um* C*ille*, *ocus* da*na* ro·bói seom corbo lia buada, ut fit ail hi cinn tíri.

Bói less lan.

450 .i. bói seom co tabrad a lán less do chách.

Bói leor less oiged.

.i. ba leor dó do maith cid a ndénad fri hóigedu.

Boi huasal, boi obid, boi huasa bás.

.i. ropo mór a huaisli, *ocus* cerbo húasal ropo humal, *ocus* is airi
455 dogníd humli ar ro·fitir bás húasai; *no* rop fortail for a bás.

Bá liain, ba lig, la cridi cech ecnada.

.i. bá lénis *no* bá lían-char .i. bá sobarthanach *no* bá c*um*rechtaid *no* bá liaig ic legi*us* cháich.

Ar mind n-Axal n-acallaim ba hanmni ar beba.

460 .i. in mind no·biid ocund ic acallaim ind aingil diarbo ainm Axal, is do lugu digi atbath, ar ni chaithed linn na biad isin blia*dain* atbath *acht* i sathurnn *ocus* i ndomnuch.

Ba binn ba hóen a cherdd cléirchechta.

.i. ba bind la cách a guth; *ocus* ropo leor do cach ind oén-cherdd
465 chléirchechta bói oca; *no* ropo óen di-a cherddaib cléirchecht, ar bá fíli bá fáith bá súi.

Do dóinib díscruit.

.i. ropo díscrutan do chách a dána.

Ba dín do nochtaib, ba dín do bochtaib.

470 .i. ic a n-éitiud *ocus* ic a mbíathad.

Ba nú no·chésad cech tro*m* di othaig.

.i. cech athach throm no·chésad is amal nua no·gebed Col*um* C*ille*, *no* bá tr*um*miu cach othaig dún in césad nua-sa, ar in dall.

T] O Cholum cosc tuath.

475 .i. o Cholum no·choiscitís na túatha.

Míad már munemmar manna.

.i. /miad airmitiu; mar .i. immed; manna .i. in [fol. 33, col. 1. mainn; iss-ed asbertís meicc fria, man có .i. quid hoc nisi cibus cælestis? dommunemmar iarum .i. doberthar airmitiu mór do-som

480 in biid nemdai.

No·dn·geilsigfe *Crist* etir dligthechu.

.i. is and doberthar dó a lóg a geilsinechta; etir na dligthechu .i. etir angliu *ocus* árchangliu.

Tre n-a chian co taslai.

485 .i. is fata ata ic roachtain na geillsinechta-sin.

Ergnaid sui siacht slicht cethruir.

.i. is ergnaid in sui ro·sechestar slicht in chethrair .i. na cethri suiscélaigthe; *no* ro·siacht féin, quia apud Finniauum euangelium légit.

490 Co talluid la dochétal.

.i. is amlaid dolluid la dóchétal dochum nime .i. cétal muintire nime *ocus* talman *no* fetar-*laicc* *ocus* nui-fíadnaisi.

Do nim-iath iar n-a chroich.

.i. co híath nime dochúaid iar croich *ocus* chésad.

495 Cét cell custói tond fo ógi offrinn.

.i. cométaid tond dó *for* muirib cét cell; *ocus* cintech ar écintech sein, ut est Hí *ocus* Dairi; *no* cométaid tond fo ógi oiffrinn in comlínsin.

Oll-ni ni idal ní ellastar clóen-chleir.

500 .i. oll aní dogniid do maith, *ocus* ni idlacht; ní ailed *dana* bale i mbiid clíar chlóen.

Do·ellar fó inbuilg.

.i. do·s·bered do salund; *no* no·s·bliged .i. no·chendsaiged.

Ni fot ni fuacht nad heris.

505 .i. ní ro·foidestar nech húaid dogénad uilcc, *ocus* ní dérnai féin nád heris .i. ná ro·aslaig heris *for* nech, *no* ní ragaib féin heris.

Glossa T] 496 cométaid] *no* cosatic

T] Ni uined ní na bo recht ríg.

.i. ní hairderccaiged ní *acht* do réir rechta Dé.

Nad eitse bás bith.

510 .i. ar ná bad istad dó bás tré bithu, *no* isin bith.

Beó a ainm /beo a anuaim. [fol. 33, col. 2.

.i. a anim thall.

Ar . . fodruair fo recht noeb.

.i. ar a fo(t) ro·fodrúbastar fo recht nóeb, is aire as be(o) a ainm i-fos
515 *ocus* a anim thall.

Frisbert tinu a thoib.

.i. ro·mairnestair saill a thóib, ar ba léir scáth a asna tria n-a blai lín isin *tra*ig.

Tule a chuirp cuillsi-us.

520 .i. ro·choillestar toil a chuirp.

Cuili neoit.

.i. ro . . ro·choillestar gainne, ut poeta dixit:

In maith lib
in tan asb*er*ar fir frib
525 aslaigid sercc saigit séoit
ni gaib néoit fri nech as dil.

Nad in m*acc* m*acc* Hui Chuinn.

.i. cuich in m*acc*? ni *ansa*, m*acc* em Hui Chuinn .i. Col*um* C*ille*; *no* ni bo in meicc Hui Chuinn gainni *no* neoti.

530 Cuil deim de eot cuil deim de f*or*mut.

.i. ni dernai ní de eot, ni dogneth cuil; *no* ni dernai do fuachtain *no* do f*or*mat, ni no·digbad cuil, quia fit demo .i. digbaim.

Fo lib ligi a ai.

.i. is maith duib, is lib ata a ligi.

535 Ar cech sæth srethaib sina.

.i. ar cach ṅgalar sreth sina .i. dogniid cach sín a raithi.

Tre thuaith n-idlaig do·ru·meoin ret(u).

(ic) dul tre thuaith innad idlacht dor*um*enair .i. . . .

T] Ar credla cairpdiu.

540 .i. is airi dorat in messa *forru* ar in carpat credal a chuirp; *no* ar in cleirchecht ro·leic húad ar charbtu.

Cath-sír soich fír fiched fri conuail.

.i. cath suthain; soich fir .i. ro·ṡeichestar in fír. fiched .i. dogniid-som fuachtain fri-a cho!aind, i-foss.

545 Co nach ra(ga) rig-m*acc* f*or* dede Dé.

.i. m*acc* ind ríg . . . ní raga f*or* deda De.

In aguth in athfers.

.i. isin guth n-aigthide .i. ite maledicti in . . . . . .i. ni bi a fers aile dó, *acht* uenite benedicti patris[1] . . .

550 Adranacht ria n-æs ria n-amne(rt).

/.i. ro·adnacht ría-siu tisad aes dó, *ocus* ropo [fol. 33b, col. 1. amnertach .i. ar it se blia*dna sechtmo*gat ropo slan dó.

(Ar) iffern in Albu omun.

.i. ar omun iffirnn dochuaid i n-Albain.

555 (A)ed atnoi ule oll-doine dron-chetal fechta for nia nem.

.. Áed m*acc* Ainmerech dorat secht cumala ar a anmain do thabairt isin molad-sa Col*uim* C*ille*, *ocus* ro·aithnestair Æd do'n dull comad druiniu cech cétal in cétal-sa do'n tren-ḟiur .i. do Cholum C*ille*;

560 quia fit nia .i. trén-ḟer.

Ni handil.

.i. lem, *acht* is dil.

Seu suail.

.i. *ocus* ni suail; *no* ní handil .i. ní ro·indil, *ocus* ní ro·fúaig ní bad

565 ṡhuail.

Ní nia nad nua fri cotach *Con*uail.

.i. ní trén-ḟer nach nua in-so fri glinnigud cotaig *Con*aill; *no* f*ri* cotach *con*uail .i. ic sith et*ir* corp *ocus* anmain.

Cluidsi-us borbb beolu bendacht batar ic toi tolríg.

570 .i. ro·chlói beolu inna mborb bátar ic ardd-rig Tói, cid ed bad álic leo olcc do rád; *con*id be*n*nachad dognitis, ut fuit Balam.

Glossa T] 542 fri conúail] *no* fri coluain

[1] Mt. xxv. 41, 34.

T] O dóinib (de)imthechta , oc deo désestar.

o doinib ro·digbad *ocus* ic dia tharrasair.

Ar adbud ar áni atronnai gart ñglan hoa cathair

575 *Ch*on*uail.

.i. ar a ainmni *ocus* ar a áni ro·ernai gart ñglan hua (Co)naill inn-a chathair; *no* ar a adb-chlos *ocus* ar ainmni ro·ernai gart ñglan et reliqua; ar ní denad-som sein ut faciunt hipochritæ.

Hic udbud cain-sruth sceo magistir muintire.

580 .i. hic udbud nomen doloris .i. p*ro*(*prium*) saith *no* ingiu ṡechi. Robo chain iar*um* in sruith *con* na tomled, *co n*or-ragbad in galar-sin he; *ocus* da*na* ropo mágistir hé di-a muintir immon cétna; *no* iñgiu sechi .i. is i fechtain ro·tacmaing a shechi ar-immud a dán; *no* ic udbud /.i. ic fethugud adbb ic eirniud chest [fol. 33b, col. 2.

585 na canon(e); *no* ic dibdud góa; *no* ainm do boith légind; *no* proprium loci i Ceneol *Ch*on*aill.

Fri hañgel n-aicellestair atgaill g*ra*mataig gréic.

.i. dogníd acallaim añgil, *ocus* ro·ḟoglaind g*ra*mataig am*al* G*ré*cu; *no* no·aicilled g*ra*matacdu *ocus* G*ré*cu.

590 Sóer sech thuaith , sin inedim.

.i. sóer no·ṡeichtís .uii. tuatha; *ocus* cinntech ar écintech and; *no* no·ṡeicthea sechtar thúatha . Sin inedim .i. is amlaid sein dogniim a aisneis.

Macc Fedlimthi fich thúaith, fín nouit.

595 .i. macc Feidl*imthi* di-a fichtís .xx. túath; *ocus* cintech ar écintech beos; di-a fich in tír antúaid. Fín n*ouit* .i. fín*em* nouit .i. a bas féin uel finem mundi.

Ni tochias don bith, ba sír don chruich a chuimni.

.i. ni ma-taidchaid f*or* bith gairddi a amsire; robo ṡuthain im*morro*

600 do chumnigud crochi f*or* a chorp; *no* ni thanic do'n bith ille ba suthainiu do chuimnigud crochi meicc Dé.

Confich figlestar ó gním glinnestar.

.i. aní no·ḟiged ó ḟigill imráite do dénam no·glinniged ó gnim.

Congéin de gein n-án hua hAirt nis Néil co nert.

605 .i. ro·génair gein n-án au Airt e-side; *no* hua Néill *co* nert .i. robo nertmar; *no* nís Neill co nert, ní fri nerta Néil dob*er*ed tóeb, *acht* fri nerta in spirta noib.

Glossa T] 605 au] *no* o, *sec. manu.*

T] Nad fuich fecht di-a mbathar.

ní dernai fuachtain in bad choir a bás, dia mad he fáth no·bethe
610 dó chena.

BUich bron cerdd Chuind dul do druib meit a maith.

.i. bói brisiud *ocus* brón hi cathir Chuind do'n do-drúib ro·bói *for* Col*um* C*ille* dia ndechaid innund . Méit a maith .i. is mór méit in
615 mathiussa bói dó do'n dodruib boi fair; *no* boi uch *ocus* bron hi ceirdd Chuind.

/Macc ainm cruchi. [fol. 28, col. 1.

.i. m*acc* dorat a ainm do chroich; *no* m*acc* ri-s' nibo ch*uman* ainm croche Cr*ist*.

620 Cuici aias ecce áer certo indias.

.i. cosse a áes .i. is demin lemm a áes; ecce aér .i. is foll*us* dam in t-áer, ar ro·léicthe dó a śúli céin boi ic dénam in molta; certo *indias* .i. is mór a cherta innisim.

Al-liath leo binn in nectu nu-dál.

625 .i. al-líath .i. al-lith idem *ocus* líth a aillı, amal glóid leoman bind i snechtu i ndáil nui; ar in tan dob*eir* in leo a gláid ass, tecait foithi na huili anmannai, co tabair-som thí dí-a erbull impu, co n-eiplet isind luc-sin acht luch *ocus* sinnach. Tic in sailchi cucai-seom iar-sin co tabair-side thí immi-seom co n-epil. Síc Col*um* C*ille* intí
630 má tabair tí a *for*cetail, ni theite huad tairrsi *acht* anrechtaid, tí *for*cetail meicc Dé inn-a thimchell-som; *no* al-liath .i. ailli ind leith .i. C*olum* C*ille*, *no* al-liath .i. in íath indalla ar théite in leo in iath indalla céin bís incoisni, co tabair a glaid ass iar ndul immach isin dail nui.

635 Coec coecuas.

.i. com m' éc ní innisiub scéla C*oluim* C*ille*.

In tech hi coluain co hether a rogu ro-fer subai samith.

.i. in tintech dochuaid i colainn co hether am*al* dochuaid Pól; *ocus*
640 ropo hé a rogu sein ; ro-fer .i. ro·ferastar a rogu cosin maith i fil sith *ocus* suba; *no* ro·ferastar co tarddad a rogu dó co sam-śíth .i. co síth in tśamraid, ar is and atbath; *no* foruir sith di-a śamud in techt dochuaid co heither.

Glossa T] 633 incoisni] .i. reud

T] Rosalui sochla suithi derb do.

645 .i. ro·huatuaslaic sui co sochla do shuidib; *no* ro·slanaig súithi do shuidib; derb do .i. is demin dorigni sein.

Do ni hong oen-taigi, do ni hong oen-teta.

ong .i. tadall, *no* tet timpan *no* tét sligi; /ní tadall [fol. 28, col. 2. oen-taigi iar*um*; *no* ni tadall oen-téti *no* óen-sligi duin cáiniud

650 Col*uim* C*ille*. Ubi est oṅg .i. tadall? ni *ansa*: hi fothud breth, ut est, oṅgaib coscaib carat .i. ar omun a cosc a tadaill di-a coscc di-a chairtib; *no* ong .i. ongan .i. nirbo oṅgan oen-taigi hé *acht* ropo oṅgan il-taigi; *no* ní bo oṅgan oen-sligi.

Trom túath foccul fo thuind.

655 .i. is trom a chainiud cosna tuathaib, *ocus* is foccul fó thuinn in scél-sa.

Ardlecht de locharnn ind ríg do·radbad ro-athlas.

.i. locharnn ind rig dé ro·dlecht dín in molad-sa fair; do·radbad .i. ro·díbdad hi-fos, ro-athlas tall in regno cælorum.

660 Amrad in-so ind rig ro·dom·rig *for*·don·snáidfe Sione.

.i. amra in rád-sa, *no* amra in rath, *no* amréid, *no* amra in rith atá fói anuasana; is inund in t-am fil and *ocus* mors, quia post mortem pretium laudis datum est cecó; *no* is inund in t-am *ocus* nem; nem-rath di*n* ar is nem tucad dó il-lúag in molta; ind rig ro·dom·

665 ríg .i. dorat ríge dam .i. ar is Col*um* C*ille* dorat ollamnas dam; *for*·don·sná*idfe* Sióne .i. no·n·snaidfe co slíab Sión, *no* is cosin cathraig nemda.

Ro·dom·sibsia sech riaga.

.i. ro·m·fuca sech demnu ind aéoir ad requiem sanctorum, *no* sech

670 ríaga .i. sech ingena oircc.

Rop réid menna duba dím.

.i. rop soraid dam dul sech na m*en*nata duba .i. ubi sunt demones; *no* mendum .i. gó, menna .i. goa; ro·eisrete iar*um* dímsa inna goa duba.

675 Do·m·chich cen anim hoa cuirp cathra co huaisli.

.i. co ro·ma-accara cen anim hua do Choirpri Nia-fer do Laignib .i. ar is Eithe ingen Dimma m*eic*c Noe a mathair, do Chorpraige Lagen; *ocus* ropo hoa side do Chathair Mor m*ac*c Feidlimthi Fír-erglais.

T] /Oll ro-diall oll natha nime nem-grian [fol. 28b, col. 1.
nid amhuain.

.i. is mor in ro-diall doratus for na na focclu-sa anuasana; oll natha .i. is oll in nath dogníttís ind filid ar-thús do gréin *ocus* do éscu, *ocus* ní moo in temligud dobertís forru, indás doratus-sa sund; *no* cid oll leind erdarcus natha gréni *ocus* éscai, ni moo lind indáas
685 erdarcus éitsechta Coluim Cille. Nid amhúain, Ni di-sceoil .i. quia cecatus sum iterum.

[NOTA.]

T] fol. 26b. *in inf. marg.*
non esset uirginitas nisi matrimonium fuisset.

[Oratio S. Adamnani.]

T] Adomnán dorigne in n-orthain-se.

COlum Cille co Dia do·m·erail hi tias ni mos-tías.

.i. co nderna Col*um* C*ille* mo erail co Dia in tan tias; ni mos-tias .i. ni rop moch thias.

Tacud iar-már mui mo chelmaine.

5 .i. iar mór thacad regat, is í mo chélmaine dam.

Buidni co hangel airm.

.i. is é leth atb*er*im mo erail cosinn airm i filet buidne angel.

Ainm hui Násadaig Neil, ní suail snadud Sion co harchangliu Héil.

10 .i. ainm hui erdarcaig Neil; ní suail sna*dud* .i. ní suail in snáthud co Dia na n-archangel, quia idem est hel et deus.

[I]ndingnaib Dé athar etir comslectaib na cethri sen find fichet firian fochanat riched ind rig runig ruithnigthi.

15 .i. í ndingnaib .i. hi c*um*taigib Dé athar. et*ir* comlecht*aib* .i. et*ir* comthinóltaib na cethri sen·find fichet .i. xii. patriarchæ et .xii. apostoli; fochanat .i. dicentes t*er*, Sanctus sanctus sanctus dominus deus sabaoth; ind ríg r*únig* .i. ind ríg taitnemaig hic-o táat rúna.

Nual nád ránic nad rocma.

20 .i. sech ni ránic ní ricfa núal debtha in leth-sin.

Rect mói mo Christ c*um*achtach col Colum Cilli.

.i. ni ranic col i ndírgidetaid dú hita mo Christ c*um*achtach; *no* colo .i. friscurim céil, i ndirgidetaid itá Dia *ocus* Colum Cille.

[Stemma S. Mobi.] [fol. 28b, col. 2.

* * * * * *
* * * * * *

T] ✠Mobi clairneach mac Beoan m*ic* Bresail m*ic* Argil m*ic* Ydna m*ic* Airtri m*ic* Luigni T*ri*nog m*ic* Breagduib m*ic* Airt cuirb m*ic* Coirb*ri* m*ic* Corm*ic* mic. . . . rg . . . tuirmig Teamrach.

[Hymnus S. Philippi.]

T] Pilip ap*stal* ap*stal* cáidh [fragm. i
hi céite Pilip ro·ráidh
in enlaith shaer shuthain sheang
ait*re*abais inis Eidheand.

5 I n-airth*ur* Af*ra*ice bíd
is e sæth*ar* suaichnigh gnít
nocho taraill sæghal sin
dath na fuil for a n-eitib.

Maraid a clúmha foraib
10 o thosach dlig*thech* domain
gin easbaidh nach æn-eoin dib
gin fuilleadh riu gin *forr*ímh.

Sea*cht* n-aibhne finda co fad
isna muighib i fuil*ed*
15 as eadh no·s·biathand dog*rés*
canaid ceolu co cain-bés.

Do·roindsit m*edh*on aidhche
ar mb*eth* for eocho caidhche
ri cord na n-aingeal ar luas
20 isin aidheor eadaruas.

Canaid na c*ét* eoin co g*ri*nd
ni hecoir a bith ro-bind
na huile adhamra rith
dorinde Dia riasin mbith.

25 Can*aid* d*ro*ng dib ar n-eirghe
i n-aims*ir* na hiarmeirghe
a ndingne Dia dig*ra*is fath
o thosach domain co brath.

Can*aid* na heoin is maith méin
30 isin deadhoil dual*aig* déin
a ndingne Dia dighnaib thall
il-lo bratha na ng*ra*fand.

Da én *cethrachat* ar c*ét*
ocus m*íle* nocho breg
35 robo rimh doib robo raith
is *ed* a fir in gach enlaith.

T] Da·cluindis fir eoin gin a*cht*,
in coicedal cæmh comhnart
adbeldais uili mor in mod
40 ar eiste*cht* re n-airfidiud.

Impidhe Muire moire
iar Scothad na canoine
co n-aittrebam thall co grib
isin tir a fuil Pilip. P*ilip*.

[Miscellanea.]

T] fragm. i.

(a) Find Fil*e*; mac do, Concubur Abrad-ruag ri Erand; mac do-sein, Mog Corb qui cecidit ic toghail B*ru*idne Da Choca; m*ac* do-sein, Cu Corb qui cecidit la Feradach Find Fe*cht*nach.

(b) . . . . ni mad lodmar do, ol Cu Chul*aind*, ro·mert . . . . amar Ultu; apr*adh* nech fri Conchubar, cia d'a tissad . . . ni po rom . . .

(c) Is and-sin *co m*bo*cht* fir fer. . . . fair-sium, dia lod in coicer cuicce fo'n oinme; ro·gabastar ime amar blaith biandaige, is e uaigthe oss lethair, ro·gabtar bratt taing tairis a n-echtar.

(d) /mortlaidh .i. quando plurimi pereunt de uno morbo [fol. 351b. mortali .i. mort luadh .i. mors luath .i. bass luath, *ocus* ni hingnad; *ocus* comtsui*d*ig*ud* sin o Laidin *ocus* o Gædhailg, sic est isin Bretnais, ut dicitur 'croe·bechain,' .i. a crai, is ondi is 'cara' ata, a mbechain is 'becc' tsluindes.

(e) Æ:d do·sgrib *ocus* a nduill*e* bic fuair do . . . .
e:tir di . . . .
angab. . . . .
. . . satu . . . .
cinmotha.

[De Liberatione Scandlani.]

T] / F*Ech*tus dolluidh Col*um* C*ille* *ocus* Ædhan mac Gab*rá*in [fragm. ii
do mor-dhail Droma Ceta, co hÆdh mac Ainmir*ech*, i rabad*ur*
firu Eir*end* it*ir* læch *ocus* cl*er*ech co cend mbliad*na* *ocus* .iiii. mís;
do chuingidh chairde do feruib Alb*an* tancad*ur*, *ocus* ni t*uc*adh doib.
5 "Bid cairdi co b*rá*th do*no*," ol Col*um* C*ille*, "gin indsaidhidh sair a
Heir*ind*;" uair bád*ur* caingni imdha sund oc Óædh mac Ainmir*ech* .i.
tafond Dál-riada dar muir, *ocus* tafond na n-éces, *ocus* dala Ossraidhi
iar tuitim a n-eit*er*i .i. Scandlain . Oc tæ*cht* do*no* do Cho*lum* C*ille*
f*or* dorus in dúine amach fod imraidh Aed co cuala diúcaire Scand-
10 l*ain* ar mhéd na peini i mbúi .i. .xii. chuibrech fair, *ocus* feoil
fonaithi dob*er*thea dó, *ocus* banda ar rind meoir do uisci dó i n-a
dhiaidh . Tainic do*no* Col*um* C*ille* di acallaim Scandl*ain* co n-
eib*ert* Scandl*an* f*ri*s. "ar C*ri*st f*ri*ut, eirg for-t cúlu *ocus* no·m·cuin
digh f*or* Óedh, uair doroch*er*-sa i'm fiachu." Dochuaidh im*morro* in
15 cl*er*ech co hÆdh, *ocus* ni thard-s*om* dó. Asb*ert* do*no* Col*um* C*ile*,
"bidh dilmhain ria madain." "*Cu*mine, a chorr-chl*er*idh úd," ar in
righan, *ocus* a sobca blathar *ocus* sí ac folcadh. "Tu fein b*us*
corr," ar Col*um* C*ille*, "f*or* in áth-sa amuigh co b*rá*th, *ocus* do l*eth*
sciath bristi am*al* ata in l*eth*-foit;" *ocus* ata aml*aid* sicut uídimus;
20 "*ocus* do·m·rua-sa Scandl*an* ria matain," ol Col*um* C*ille*. Ocos
doluidh iarum Col*um* C*ille* tar Ciand*acht*a *ocus* tar h. mac Carthaind
ocus tar Loch Febuil *ocus* i Corthib Snámha *ocus* co hArd m*a*c n-
Odhrán i n-inis Eoghain. Oc*us* tainic tarmcrith mor isin long-port
iar*um* . . air theinid *ocus* toraind fescor, co nar·gabadh Scandl*an* tria
25 láth*ar* nDé sechtar scuru, *ocus* umrullá iar-sin *ocus* néll solusta
roime cu Coirthe Snamha, con (faca) in curach (cuice) do'n fearand.
"Cia uil isin curach?" ol Scandl*an*. "Cuimine fil and," ar sé,
"m*a*c Feradhaidh m*ei*c Mhuiredhuigh m*ei*c Eogain." "Bidhba side
do*no* do Chol*um* C*ille* . . . dad do coirp leith. Imurchur
30 dhamh *ocus* eólus," ol Scandl*an*, "*ocus* dodhen do sídh f*ri* Col*um*
C*ille*." Imsoad as co hArd mac n-Odráin, uair is ann tainic in
cl*er*ech don iarmeirge . . . Scandl*an*, ro·gab a leth-chuarán de. "Cia
so," ol Col*um* C*ille*. "Scand*lan*," or se. "Scela lat," ol Col*um*
C*ille*. "Deogh," ol Scand*lan*. Ticc in ballan il-laim Col*uim* C*ille*,
35 *ocus* dob*er*ur, dó *ocus* no·s·ib. "Scela lat," or Col*um* C*ille*. "Deogh
beós," ol Scandl*an*. "Amach, a Báithín," ol C*olum* C*ille*, "*ocus* a
lán eile dó." Dob*er*ar im*morro* *ocus* ibidh. "Scela lat," ol C*olum*
C*ille*. "Deog," ol Scandl*an* . Ticthar a tres lan do, *ocus* ibidh.
"Scela lat," ar Col*um* C*ille*. /Iar-sin t*rá* adcuaidh [fragm. ii.b
40 Scandl*an* a thurthe*cht*a co tora*cht* in im*ur*ch*ur*, *ocus* nach fuair a
im*ur*ch*ur* o Chuimin *co* *n*derna a sídh fri Col*um* C*ille*. Dorighnedh

Glossa T] 9 fo dimraidh] *no*, fo dinn an doruis is coir.

T] tra sídh and-sin, *ocus* adbert Col*um* C*ille*, "cidh mór d'ulc bes it*ir* *Chon*all *ocus* Eoghan, ni bia in imurcaidh ic Eóghan *acht* cenn *co* leith *ocus* æn bo ic Conall 'n-a haghuidh il-16 br*á*tha." Dorala teora buadha do Chol*um* C*ille* do'n turas-sin .i. sídh Dála-riada .i. a f*echt*
45 *ocus* a sloigedh la firu Eir*end*, *ocus* a cáin *ocus* a cabhach la firu Alb*an*; oc*us* fastadh na n-éces i n-Eir*ind*; *ocus* tuaslucadh Scandl*ain*. *Ocus* ar ndenam *tra* sídha Cuimine *fri* Col*um* C*ille*, adb*ert* C*olum* C*ille*, "sle*cht* sís, a Scandl*ain*, do'm réir," ut dixit oc tab*airt* a sos*cel*a do Col*um* C*ille* im Scandl*an*. Ro·rathaidh-siumh na conaire fair,
50 conidh ann adb*ert* C*olum* C*ille* frisium iar-sin a bachall do breith lais di-a snad(ud) *ocus* budh soraidh in sed, *ocus* a tab*airt* iarum do Laisren mac Feradhuidh i Ross Grencha. *Ocus* ni·sn·imfhuluing ór na hairged ar méd a mirbuile, ut dixit, "beir mo bachall leat i't laimh" et reliqua.

Dundelga maith an t-inad oir.

DE MORTE S. COLUMBÆ.

[De Morte S. Columbæ.]

T] DOrala do'n dull marcach . . . et dixit an dall fris, "canas tainic . . . . di-ata mo chul," ar an marcach. "Cia teidhe," ol an dall. "Anti di-ata . . ." ol an marcach. "Scela lat," ol in dall . . . . . . d'Ua Nell Colum Cille do éc. Ass-ed and-sin doroine an marcach fonitiud an dalta et dixit an dall . . . . Is and-sin ro·batar na fileda ic Hiuh*ar* Cind T*racht*a i crich n-Ul*ad*; ar doratt ri Ul*ad* ughedha*cht* bl*iadna* doib uile ann-sin, conad and-sin doronsat sgela fenedh do dolb*ad* uadhuib fein, *ocus* ni forcæmnacairtar am*al* ro·innisti; acht is di-a n-erail forsin cinadh mborb .i. Ul*ad* it*er* a rabad*ur* ro·delbsat fil*eda* sulb*air*e na faidhble breigge . . .

. . . . sen pairt misi Æd.

[De quinque partibus Momoniae.]

T] /COig Mumain a Mumain moir [fragm. iii.
ni hiad nach cumain le cleir
eol dam rann go Mumain dib
tall arad tir turaid trein.

5 . . . .
o Leim Concul*aind* na gloth
go Sligi Dalad na n-each
dorala *for* a l*eith* loch.

l*eth*at na Tuagh-muman tuaigh
10 sloinnfet . . . . (doib)
o Echtge gu hEiblind ain
ata a mbaid re Heir*ind* oig.

o da oilen eile ait
Ur-muma go hoilen (Ui Bric)
15 . . . . Cnamchoill cain
ag-soin an gnath-roinn ngloin nglic.

o Chnamchoill go Luachair lain
Muma M*ed*on buanfaidh buain
ota Sliabh Eibhlinn go n-aibh
20 go Sliabh gCain na gceiminn gruaidh.

/Deas-muma o Sliabh Cain . . [fragm. iiib.
go fairge re taib na dtonn;
Iar-muma o Luachair siar seall
gusin Gleann nDian ata drong.

25 . . . . . aig dia tat
hua Thasaig l*eth*a dan diuid
rosgab tar moing go meid
rosleig ar a roinn a cuig.

[Notae.]

T] adnacul .i. ead nae cul .i. 'ead' dlig*ed* ***ocus*** 'nae' duine, ***ocus*** 'cul' coimet, coimet dlig*id* in duine.

In eclais .i. uaid clais clais na huide, ***no*** clais fuaigth*er* ar cach; ***no*** eclais ondi as eclesia, colectio iustorum .i. comtinol na firen do beth innti, et reliqua.

ADDITAMENTA

DE CODICE FRANCISCANO

EXCERPTA.

[In Laudem Hymnodiae.]

F] / NOem papa uasal oiregda ro·bai isin Roim da bo comainm [fol. 1.
(C)lemens papa *ocus* is de ro·fiarfiag Iaronimus tuaruscbala
na salm *ocus* na himnuidi; *ocus* ro·gab-som ic athguidi in duilemun co
dlestinach in aidche sin co maitin. (*Ocus* tic) aingil Dé do nim cuice
5 le tuaruscbail na humnuidi *ocus* is ead so ro·raid ris, gib e dogebud as
a . . . imnaidi corup duan molta intoga ic Dia dogein, oir scrisaig si na
huile pecud *ocus* glanaig si . . . . ibrigi na colla *ocus* bathaig
si toil in cuirp d'a aindeoin *ocus* minig si in truamdacht *ocus* . . . . .
si gach uile dasacht *ocus* brisig si in ferg *ocus* luathaigig si na haingil
10 ithfirnd *ocus* deluigid si na diabuil *ocus* scrisaig si dorchodus na
hindtind *ocus* methaigid si in naimdacht *ocus* comedaig si in tslainte
ocus crichnaidig si na deg-oiprigi *ocus* lasaig si tene spirudalta isin
croidi .i. grad Dé ri grad daine *ocus* do(ni) si sithch*ain* e*tir* in
corp *ocus* in t-anum. Do reir mar adubuirt Ieronimus annsa .uii.
15 caibidil do legis na hanma, "O homo . . . . ni fuil ni is
tarbuigi duit annsa beth marbthaig inna dia do molad, uair da
molair dia slanaiguid h'anum *ocus* do chorp le cele." Mas ed, a
duine, hos e seo is legis duit, adair do na salmaib *ocus* do'n im-
naidi . mar adubuir Ieronimus, nach fetann nach brethuib coiri
20 . . . tuid sualtaigi *ocus* tuaruscbail na salm *ocus* na hernaigi do
foillsiugud minic . . ar seo haec Ieronimus ut supra.

[HYMNUS DE TRIBUS REGIBUS.]

F | TRiur rig tainic do thig De
tri gnuisi mar in nglan-re
o'n tir oirrtheraig ealaig
troim d . . mín mall-srebaig.

5 Triar do·gluais fa gen sochair
cusin mBethil mban-scothaig
triar d'a·r dailed uil oile
triur faiged na faistine.

Breith in coimdig moir maisig
10 tarfas do'n triur sco . . .
isin faisdin do gach droing
delb in rig isi reltoind.

Retla ard fa halann
. . . . . . in bit braenach
15 dochi fa cabair cindti
re badaig na hirminti.

Gluaisit in triur rig rathmar
n'a lennain co lân-atlam
dochuaid in relta reampa
20 'n-a stuaig senta sonerta.

Ni r·an si gan dol sa·teach
ria·sa triur co dian-duilech
in relta coindlec corrbog
dar cach renda siubol-grod.

25 Iss-e na ratar and-sin
an athair an ais hanmin
. . . . do·bi a ngallga
ri na cruindi ceatharda.

Fillseod a ngluine geala
30 tucsad a tri naisceda·
int-i 'g-a n-anann gach iul
is anam do gach en-triur. Triur.

Tucsad aithne ar a gnuis ngil
Muire mathar in duilim
35 in og ṡaer-glan 's í a siur
gaelmar hí do gach en-triur.

Ar rochtain rig na cruindi
do'n ball-sgoid reid reltuindi
fuair in triur bind-foclach . bog
40 iul ingontach n ariar rog.

[Praefatio in *Benedicite.*]

F] /Tres pueri in fornace ignis ardentis hoc canticum fecerunt. [fol. 12b.
In campo uero Sennar factus est et in campo Diram specialiter.
I n-amseir *uero* Nabcodonozor doronad. Di-a soerad *uero* ar thenid
doronsat hé. Ar na r·adairset *immorro* in deilb n-orda doronai
5 Nabcodonozor is aire ro·r·laithea in fornacem. Deus tamen illos
cantando hoc canticum de fornace liberauit. Annanias, Azarias,
Misael, a n-anmand Ebraide; Sedrac, Misac, Abdinago, a n-anmand
Callacda.

B] 1 hignis canticam 2 Himmuig Ṡenair im*morro* dorónad *ocus* himmaig Diraim *pro* in . . Diram 3, 4 n-amsir din Nábcudón nasor daronad. 3 særad *om.* uero 4 uair · ro·adairset *om.* immorro n-ordai doronad la Nábcudon nasor 5 ro·laitea 6 hic canticumm 6, 7 Assarias Misahel n-anmunda hebraice Sedrach 7 n-anmunda 8 k*a*llta

[Benedicite.]

F] BEnedicite omnia opera domini dominum ymnum dicite.
et superexaltate eum in secula.
Benedicite celi domini dominum ymnum.
Benedicite aquæ domini dominum ymnum.
5 Benedicite aquæ omnes super celos domini dominum ymnum.
Benedicite omnes potentiæ domini dominum ymnum.
Benedicite sol et luna domini dominum ymnum.
Benedicite stellæ celi domini dominum ymnum.
Benedicite ymber et ros domini dominum ymnum.
10 Benedicite omnes spiritus domini dominum ymnum.
Benedicite ignis et calor domini dominum ymnum.

AΣ] *tit.* A Benedictio puerorum *car. tit.* Σ 2 superexultate Σ saecula A 3 caeli A cæli Σ 4 angeli *pro* aquæ AΣ 5 aquae A caelos A *om.* domini A 6 omnis potentias A 7 *om.* domini A 8 stellae A stella Σ caeli A cæli Σ 9 imber Σ 9–29 (*incl.*) *om.* domini A 10 omnis A

F] /Benedicite noctes et dies domini dominum ymnum. [fol. 13.
Benedicite tenebræ et lumen domini dominum ymnum.
Benedicite frigus et æstas domini dominum ymnum.
15 Benedicite pruina et niues domini dominum ymnum.
Benedicite fulgura et nubes domini dominum ymnum.
Benedicite dicat terra domini dominum ymnum dicat et superexaltet eum in.
Benedicite montes et colles domini dominum ymnum.
20 Benedicite nantia terræ domini dominum ymnum.
Benedicite maria et flumina domini dominum ymnum.
Benedicite fontes aquarum domini dominum ymnum.
Benedicite beluæ et omnia quæ mouentur in aquis domini dominum ymnum dicite.
25 Benedicite omnes uolucres celi domini dominum ymnum.
Benedicite bestiæ et iumenta domini dominum ymnum.
Benedicite Israhelitæ domini dominum ymnum.
Benedicite filii hominum domini dominum ymnum.
Benedicite sacerdotes domini dominum ymnum.
30 Benedicite serui domini dominum ymnum.
Benedicite spiritus et animæ iustorum domini dominum ymnum.
Benedicite sancti et humiles corde domini dominum ymnum.
Benedicite Annanias et Azarias Misael domini dominum
35 ymnum dicite.[1]
Benedicamus patrem et filium et spiritum sanctum dominum ymnum dicamus et superexaltemus eum in secula.
Sacerdotes domini benedicite. amen.

Te enim omnipotens deus benedicimus iure quia tres pueros liberasti ab igne nos quoque de supplicio mortis æternæ propter misericordiam tuam eripe Christe audi nos oremus.

AΣ] 13 tenebrae A 14 aestas A 16 fulgora AΣ 17 benedicat AΣ 18 superexaltat A superexultat Σ *add.* sæcula A 20 omnia nascentia terrae A nascentia terræ Σ 23 bilue A belua Σ 24 *om.* dicite A 25 caeli AΣ 27 Israhelite AΣ 28 fili Σ 31, 33, 34 *om.* domini A 34 *om.* et A Zacharias *pro* Azarias Σ Misahel AΣ 35 *om.* dicite A 37 superexultemus Σ 38 saecula A *om.* 38 AΣ *om.* 1-3 Σ 1 qui *pro* quia A 2 de . . . aeternae *om.* A *ins.* A* 3 qui regnas *pro* Christe . . oremus A

[1] Dan. iii. 57-88.

[PRAEFATIO IN HYMNUM *CHRISTE QUI LUX ES.*]

F] Ambrosius súi epscop is hé doronai hunc ymnum do molad in tšlanicceda *ocus* i n-aidche as dír a chantain. Tre rithim doronad. Sect captil and *ocus* da líne cecha coptil *ocus* se sillaba déc cech lini.

[HYMNUS UESPERTINUS.]

F] CHriste qui lux es et dies
noctis tenebras detigis
lucisque lumen crederis
lumen cre(a)tis prædicans.

5 Precamur sancte domine
defende nos in hac nocte
sit nobis in te requies
quietam noctem tribue.

/Ne grauis sompnus irruat [fol. 13b.
10 hostis ne nos surripiat
caro illi consentiat
nos tibi reos statuat.

Oculi sompnum capiant
cor semper ad te uigelat
15 dextera tua protegat
famulos qui te diligunt.

Defensor noster aspice
insidiantem reprime
guberna tuos famulos
20 quos sanguine mercatus es.

Memento nostri domine
in graui isto corpore
tu es defensor animæ
adesto nobis domine.

25 Gloria patri ingenito
gloria unigenito
simul cum spiritu sancto
in sempiterno seculo.

[HYMNUS IN LAUDEM SS. PETRI ET PAULI.]

F] /CHristi patris in dextera [fol. 14.
Sedentis super ethera

Post Iudeorum flagella
Post egressum de Gehenna

5 Spiritus sancti gratia
Repleti sunt repentina

Cum cunctarum notitia
Linguarum multifaria

Reuelantes misteria
10 In seculis abscondita

Futura et præterita
Ac præsentia abdita

Ymnos ψalmos et cantica
Atque sacra libamamina

15 In multa patientia
Et caritate fraterna

Offerebant tam plucita
Deo per summa studia

Uitæ suæ per tempora
20 Beatissima prospera

Talenta euangelica
Sancta non sine ussura

Reddentes in dominico
Regni gazafilacio

25 /Zelo æquale meritum [fol. 14b.
est honore perhibitum

Una die ad dominum
Se peragendo altissimum

Adepti post martyrium
30 Uocationis bradium

F] Et sanctæ contubernium
Trinitatis perpetuum

Non habentis initium
Nec non et finem dierum

35 Cuius honor imperium
permanebit in seculum

Quos dominus ad superna
Reuocauit cum gloria

Deus dele facinora
40 Nostra pater tam plurima

Tua magna clementia
Et pietate nimia

Per sanctorum suffragia
Apostolorum fortia

45 Petri clauicularia
Cui data potentia

Pauli et tali gloria
In diuina scientia

Et per Christum in secula
50 Dominantem infinita

[Praefatio in Canticum *Cantemus Domino.*]

F] /Cantemus. Filii Israhel hoc canticum cecinerunt post [fol. 16b.
transitum rubri maris et demersionem illorum in illo. Moyses tamen
et totus chorus uirilis prius cantauit. Hironimus dicit quod Maria
soror Aaron cum mulieribus populi cecinit; sed finito carmine
5 uirorum mulieribus sexus quasi secundo ordine hoc carmen cecinit.

[Cantemus Domino Gloriose.]

F] CAntemus domino gloriose enim honorificatus est
equum et ascensorem deiecit in mare
Adiutor et protector fuit mihi in salutem
hic deus meus et honorificabo eum
5 deus patris mei et exaltabo eum
Dominus conterens bella dominus nomen est illi
Currus Pharaonis et exercitum eius proiecit in mare
Electi principes eius submersi sunt in rubro mari
Pylago cooperuit eos
10 deuenerunt in profundum tanquam lapis
Dextera tua domine glorificata est in uirtute
dextera manus tua domine confregit inimicos
Et per multitudinem maiestatis tuæ
contriuisti aduersarios misisti iram tuam
15 et comedit eos tanquam stipulam
Et per spiritum iracundiæ tuæ diuissa est aqua
Gilauerunt tanquam murus aquæ
gilauerunt fluctus in medio mari

AΣ] *tit* A canticum *tit* Σ canticum Mariæ sororis Moysi
1 gloriosæ A 2 aequum A equm Σ proiecit AΣ *om.* 5 A *ins.* A* 7 Faraonis A Faronis Σ 8 Electos ascensores (ascensiores Σ) ternos stratores (statores Σ) demersit in rubrum mare AΣ 9 pilago Σ 10 tamquam A 11, 12 dextra Σ 12 confringet A 15 tamquam AΣ 16 iraecundiae A iracondiæ Σ tuae A diuisa AΣ 17, 18 gylauerunt A 17 tamquam A muros AΣ aquae A

F] Dixit inimicus persequens comprehendam
20 partibor spolia replebo animam meam
interficiam gladio meo dominabitur manus mea
Missisti spiritum tuum et cooperuit eos mare
submersi sunt tanquam plumbum in aqua ualedissima
Quis similis tibi in diis domine quis similis tibi
25 gloriosus in sanctis mirabilis
in maiestatibus faciens prodigia
Extendisti dexteram tuam et deuorauit eos terra
/gubernasti iustitia tua populum tuum [fol. 17.
hunc quem liberasti
30 Exortatus es in uirtute tua in refrigerio sancto tuo
Audierunt gentes et iratæ sunt
dolores comprehenderunt inhabitantes Philistim
Tunc festinauerunt duces Edom
et principes Moabditarum apprehendit eos timor
35 Fluxerunt omnes inhabitantes Chanan
decidat super eos timor et tremor magnitudinis brachii tui
Fiant tanquam lapis donec transeat populus tuus domine
usque dum transeat populus tuus domine
hunc quem liberasti
40 Induces plantans eos in montem hereditatis tuæ
in præparato habitationis tuæ quia præparasti domine
Sanctimonium tuum domine quod præparauerunt manus tuæ
domine tu regnas in æternum in seculum seculi et adhuc
Quum intrauit equitatus Pharaonis
45 cum curribus et ascensoribus in mare
et induxit dominus super eos aquas maris
Filii autem Israhel abierunt
per siccum per medium mare[1]
Deus patris mei et exaltabo eum
50 Dominus conterens bella dominus nomen est illi.

AΣ] 19 conpraehendam A 22 misisti AΣ 23 merserunt A misserunt Σ *pro* submersi sunt tamquam A plummum Σ ualidissima AΣ 25 mirabiles A 28 iustitiam tuam populo tuo A 31 iratae A 32 conpraehenderunt A conprehenderunt Σ Filistim A 34 Mohabitarum A Moabitarum Σ adpraehendit A adprehendit Σ 35 tabuerunt *pro* fluxerunt A Channan AΣ 36 decidet Σ brachi AΣ 37 tamquam A 38 *om.* domine A *ins.* A* 40 tuae A 41 praeparata A tuae quod praeparasti A 42 praeparauerunt A tuae A 43 aeternum A et in AΣ saeculum saeculi A ad hunc Σ 44 Quoniam AΣ intrabit Σ aequitatus A æquitatus Σ Faraonis A Faronis Σ 47 Israel Σ habierunt A 49, 50 *om.* AΣ

[1] Exod. xv. 1–19.

F] Deus qui exeunti ex Ægipto populo tuo maria diuisisti et suspensis utrinque marginibus in specie muri erigi fluenta iussisti animas quoque nostras a diluuio peccatorum liberare digneris ut transire uitiorum gurgitem ualeamus hoste contempto saluator mundi qui
5 regnas in secula seculorum amen.

AZ] 1–5 *om.* Z 1 Aegypto A 2 utrimque A eregi A iusisti A 3 diluio A 4, 5 mundi qui cum aeterno patre uiuis dominaris ac regnas cum spiritu sancto in saecula saeculorum A *om.* amen A

[PRAEFATIO IN *QUICUNQUE UULT.*]

F] Senad Nece doronai in n-iris cathoilc. Oc*us* tri epscoip dib namma doronai hi .i. Eusebius et Dionissius et nomen tertii nescimus. *Acht* atb*erar con*id hé in senad uile doronai ar is hé ro·s·erdarcaig. In Necea uero urbe doronad. Oc*us* in Bethinia ata in cathir-sin .i.
5 cennadach in Assia bic. Ar dichor eirse Airr im*morro* doronad, ar is *ed* ro·thuc-*side con*id mó pater quam filius *ocus* conid mó filius quam spiritus sanctus. Ro·thinolad thrá in senod .i. oct n-eps*coip* déc ar tri cétaib ic Constantin co Necea; *ocus* ḟ*or*emthetar a ḟorúaslegud ar a ṡulbaire co ro·ḟoruaslig Dia. Exiens enim de coitu ut
10 purgaret uentrem suum, ei contigit ut omnia uiscera cum stercore foras eirent, ut Iudæ atque Agitofel contigit.

[HYMNUS *QUICUNQUE UULT.*]

F] QUicunque uult saluus esse ante omnia opus est ei
ut teneat catholicam fidem
Quam nisi quisque integram inuiolatamque seruauerit
absque dubio in æternum peribit
5 Fides autem catholica haec est
ut unum deum in trinitate et trinitatem in unitate ueneremur
Neque confundentes personas neque substantiam separantes
Alia est enim persona patris alia filii alia spiritus sancti
Sed patris et filii et spiritus sancti una est diuinitas
10 æqualis gloria coeterna maiestas
Qualis pater talis filius talis et spiritus sanctus
Increatus pater increatus filius increatus et spiritus sanctus
Immensus pater immensus filius immensus et spiritus sanctus
Æternus pater æternus filius æternus et spiritus sanctus
15 Et tamen non tris æterni sed unus æternus
Sicut non tris increati nec tris immensi
sed unus increatus et unus immensus
Similiter omnipotens pater omnipotens filius
omnipotens et spiritus sanctus
20 Et tamen non tris omnipotentes sed unus omnipotens
/Ita deus pater deus filius deus et spiritus sanctus [fol. 23.

F] Et tamen non tris dii sed unus est deus
Ita dominus pater dominus filius dominus et spiritus sanctus
Et tamen non tris domini sed unus est domini
25 Quia sicut singulatim unamquanque personam deum et dominum confiteri Christiana ueritate compellimur
Ita tris deos aut tris dominos dicere
catholica religione prohibemur
Pater a nullo est factus nec creatus nec genitus
30 Filius a patre solo est non factus nec creatus sed genitus
Spiritus sanctus a patre et filio
non factus nec creatus sed procedens
Unus ergo pater non tris patres unus filius non tris filii
unus et spiritus sanctus non tris spiritus sancti
35 Et in hac trinitate nihil prius aut posterius
nihil maius aut minus
Sed totæ tris personæ et coeternæ sibi sunt et coequales
Ita ut per omnia sicut iam supradictum est
et unitas in trinitate et trinitas in unitate ueneranda sit
40 Qui uult ergo saluus esse ita de trinitate sentiat
Sed necessarium est ad æternam salutem
ut incarnationem quoque domini nostri Iesu Christi
unusquisque fideliter credat
Est ergo fides recta ut credamus et confiteamur
45 quia dominus noster Iesus Christus filius dei deus et homo est
Deus est ex substantia patris ante secula genitus
et homo est ex substantia matris in secula natus
Perfectus deus perfectus homo
ex anima rationali et humana carne subsistens
50 Æqualis patri secundum diuinitatem
minor patre secundum humanitatem
Qui licet deus sit et homo
non duo tamen sed unus est Christus
Unus autem non conuersione diuinitatis in carne
55 sed assumptione humanitatis in deo
Unus omnino non confussione substantiæ sed unitate personæ
Nam sicut anima rationalis et caro unus est homo
ita deus et homo unus est Christus
/Qui (passus est pro salute nostra) desc(endit ad [fol. 23b.
60 infer)os tertia die (resurrexit a mortuis)
Ascendit ad celos (sedet) ad dexteram dei omnipotentis (inde uenturus) iudicare uiuos (et mortuos)
(Ad cuius aduentum omnes) homines resurgere habent cum corporibus suis et reddituri sunt de propriis factis
65 rationem
Et qui bona egerunt ibunt in uitam æternam
qui uero mala in ignem æternum

F] Haec est fides catholica quam nisi quisque fideliter firmiterque crediderit saluus esse non poterit

70 Gloria patri et filio et spiritui sancto
Sicut erat in principio et nunc et semper
et in secula seculorum. amen.
Te iure laudant et adorant te (te glorificant omnes cre)at(uræ) o beata trinitas . . . amen.

[Lorica Gildae.]

B] Gillus hanc loricam fecit ad demones expellendos eos qui aduersauerunt illi. Peru(enit) angelus ad illum, et dixit illi angelus: Si quis homo frequentauerit illam addetur ei secul(um) septimm annis, et tertia pars peccatorum delebitur. In quacunque die cantauerit hanc orationem, . . . es, homines uel demones, et inimici non possunt nocere; et mors in illo die non tangit. Laidcend mac Búith Bannaig uenit ab eo in insolam Hiberniam: transtulit et portauit super altare sancti Patricii episcopi, sa[l]uos nos facere, amen. Metrum undecassillabum quod et bracicatelecticon dicitur quod undecem sillabis constat; sic scanditur.

Suffragare trinitatis unitas
unitatis miserere trinitas

Suffragare quaeso mihi possito
magni maris uelut in periculo

5 ut non secum trahat me mortalitas
huius anni neque mundi uanitas

Et hoc idem peto a sublimibus
celestis milite uirtutibus

Ne me linquant lacerandum hostibus
10 sed defendant me iam armis fortibus

Ut me illi præcedant in acie
celestis exercitus militie

CNΔΨ] *tit* C Hanc luricam loding cantauit ter in omni die; *tit* N Hanc luricam lodgen in anno periculoso constituit. Et alii dicunt quod magna sit uirtus eius, si ter in die can(tatur); *tit* Δ Hymnum luricae 1 Subfragare Δ trinitati C trinitas NΨ 3 Subfragare Δ quaesso C quæso N mihi quaeso Δ posito CNΔΨ 4 maris magni CNΔ maris sonum Ψ uelet Ψ 5 uius Ψ 8 caelestis CNΔΨ militiae CNΔΨ 10 *om.* me CNΔΨ 11 et illi me procedant C ut me illa praecedant N et me illi precedant Δ ut illi me procedant Ψ 12 cælestis CNΔ militiae C militiæ N miliciae Δ

B] Cerubin et cerupihin cum milibus
Gabrihel et Michæl cum similibus

15 Opto tronos uirtutes archangelos
principatus potestates angelos

Ut m(e) denso defendentes agmine
inimicos ualent prosternere

Dum deinde ceteros agonetetas
20 patriarchas quatuor quater profetas

Apostolos nauis Christi proretas
et martires omnes peto athletas

Atque adiuro et uirgines omnes
uiduas fideles et confesores

25 uti me per illos salus sepiat
atque omne malum a me pereat

Christus mecum pactum firmum feriat
cuius tremor tetras turbas terreat

Finit primus prologus graduum angelorum et patriarcharum
30 apostolorum et martirum cum Christo.
Incipit prologus secundus de cunctis membris corporis usque ad genua.

DEus inpenetrabilis tutela
undique me defende potentia

35 Mee gibre pernas omnes libera
tuta pelta protegente singula

Ut non (t)etri demones in latera
mea uibrent ut soleant iacula

CNΔΨ] 13 Cheruphin CΨ Cherubinn N Cerubim Δ seraphin CΨ seraphinn N seraphim Δ 14 Et Mihahel Gabriel C Michael et Gabrihel N Gabrihel et Michahel Δ *om.* cum CNΔΨ 15 thronos CNΔΨ uiuentes CNΔΨ 16 et potestates CΨ 18 ualeam CNΔΨ 19 Tum CNΔΨ caeteros Δ agonithetas CNΔΨ 20 et quattuor C quattuor NΔΨ prophetas CNΔΨ 21 Et apostolos N apostolos xii Ψ 22 martyres CNΔΨ anthletas dei C athletas dei Ψ anthletas N anathletas Δ 23, 24 *om.* CNΔΨ 25 ut CNΔ eos Δ salus eterna sepiat Ψ 27 fereat NΨ feriat Ψ* 28 timor *pro* cuius CNΔΨ 29, 30, 31, 32 *om.* CNΔΨ 33 impenetrabili C in penetrabile NΨ inpenetrabili Δ tutella N 34 potentie tue Ψ 35 me C meæ NΨ mei Δ gibraeCgibræNgybræ Δ 36 tua N 37 tetrae C dæmones CΔ 38 librent CNΔ liberantur Ψ solent CNΔΨ

B] Gigram cephale cum iaris et conas
40 patham lignam senas atque micenas

Cladum carsum mandianum talias
patma exugiam atque binas idumas

Meo ergo cum capillis uertici
galea salutis esto capiti

45 Fronti oculis cerebro triformi
rostro labio faciei timpori

Mento barbæ superciliis auribus
genis bucis internaso naribus

Pupillis rotis palpebris tutonibus
50 gingis anele maxillis faucibus

dentibus lingue ori et guturi
uue gurgulioni et sublingue ceruici

Capitali centro cartilagini
collo clemens adesto tutamini

55 Obsecro te domine Iesu Christe propter nouem ordines sanctorum angelorum.

Domine esto LORICA tutisima
erga membra erga mea uiscera

Ut retundas a me inuisibiles
60 sudum clauos quos fingunt odibiles

CNΔΨ] 39 gygram C cephalem C cepphale Δchephalem Ψ laris C 40 pathā C patth† N patam Δ liganam CNΔΨ sennas CNΔΨ michinas CNΨ michynas Δ 41 cladam C chaladum Δ crassum CNΨ charassum Δ madianum CNΔΨ talios N 42 bathma CNΨ batma Δ adque bonis Ψ edumas Δ 43 scapulis Ψ uertice NΨ et uertici Δ 44 capite N 45 fronte Ψ et cerebro CNΔΨ triforme Ψ 46 labiae C labie NΨ facie N tempori C timpore N tympori Δ 47 barbae CN barbe Ψ supercilis C 48 buccis CNΔ internasso CΨ nasibus C 49 tautonibus CNΔΨ 50 ignis Ψ anile CΨ anale N et faucibus CΔΨ 51 linguæ NΔ ori uuae CΔ ori ubae Ψ ubae ori N guttori CN gutturi Δ guttore Ψ 52 *om.* uue CNΔΨ gurgilioni C gurgulione NΨ sublinguæ CNsub linguaΔ ceruice CΨ 53 ceutro CΔ ceotro NΨ 54 tutamine CΨ 55, 56 *om.* CNΔΨ 57 deinde *pro* domine CNΔ esto mihi Ψ lurica CN lorica C* tutissima CNΔ 58 ergo uiscera ergo membra mea N erga uiscera mea erga membra mea Ψ 59 retrudas CNΔ inuisibilis Ψ 60 sudes C figunt CΔ

B] Tege ergo deus forti loricca
cum scapulis humeros et bracia

Tege ulnas cum cubis et manibus
pugnas palmas digitos cum unginibus

65 Tege spinas et costas cum artibus
terga dorsum neruos cum ossibus

Tege cutem sanginem cum renibus
catas crinas nates cum femoribus

Tege gambas suras femoralia
70 cum genuclis poplites et genua

Tege talos cum tibiis et calicibus
crura pedes plantarum cum bassibus

Tege ramos concrescentes decies
cum mentagris unges binos quinquies

75 Tege pectus iugulum pectusculum
mamillas stomacum et umbilicum

Tege uentrem lumbos genitalia
et aluum et cordis et uitalia

Tege trifidum iacor et ilia
80 marcem reniculos fitrem cum obligia

Tege toliam toracem cum pulmone
uenas fibras fel cum bucliamine

Tege carnem inginem cum medullis
spplenem cum tortuosis intestinis

CNΔΨ] 61 fortis N forte Ψ lurica CN lorica Δ 62 humeros cum scapulis C scapolis Δ brachia CNΔ 63 cubiis Ψ cubitis CΨ* 64 pugnos NΔ palmos N unguibus CΔ ungibus N 65 spinam CNΔ atque *pro* et N costam Δ artubus CΔ arctibus N 66 dorsumque et C dorsumque N neruosque ΔΨ 67 sanguinem CNΔ 68 cata CNΔΨ crines N 69 cambas CN cambos Ψ surras N surra Δ 70 polites N 71 N *habet* 73, 74 *ante* 71 talas Ψ calcibus CNΔ 72 basibus CΔ 73 dexies C 74 ungues CΔ iunges N 75 *om.* pectus C lugulam C iugulam NΔ pectus culum N 76 mamellum N stomachum CNΔ 77 genetalia N 78 *om.* et Δ album C 79 triphydum Δ iecor CNΔ 80 marsem CN marsim Δ fithrem CN fethrem Δ obligio N 81 toleam C 82 fybras Δ fifras Ψ bucliamini N 83 *om.* carnem CΨ lunginam C iunginam N unguinem Δ inguinam Ψ medulis CΨ 84 splenem CNΔ turtuosis cum C tortuosis cum Δ totuosis Ψ

B]

Tege uesicam adipem et pantes
compaginum innumeros ordines

Tege pilos atque membra reliqua
quorum forte præterii nomina

Tege totum me cum quinque sensibus
90 et cum decem fabrifactis foribus

Utii a plantis usque ad uerticem
nullo membro foris intus egrotem

Ne de meo posit uitam trudere
pestis febris langor dolor corpore

95 Donec iam deo dante seniam
et peccata mea bonis factis deleam

Et de carne iens labis caream
et ad alta euolare ualeam

Et miserto deo ad etheria
100 letus uehar regni refrigeria
Fin. it. amen.

CNΔΨ] 85 uessicam N uesiccam C uisicam Ψ partes N pantas Ψ 86 conpaginum CNΔ 87 piclos Ψ adque Ψ 88 praeterii C præteribi N præteriui Δ preteribi Ψ 89 cumque sensibus Ψ 90 decim CN fabre CN fabræ Δ factis CNΔ 91 ut CNΔ in *pro* ad Δ uertice Ψ 92 membro meo Ψ *om.* intus Δ 93 possit CN uitam possint Δ 94 *om.* febris Ψ languor NΔ 95 nam *pro* iam Ψ dante deo CΔ seneam CNΔ 96 *om.* factis CNΔ 97 ut *pro* et CNΔ imis *pro* labis CN himis Δ 99 ætheria C aetheria NΔ ethera Ψ 100 laetus CΔ lætus N uehor C regni uechar N 101 *om.* finit CNΔ amen *bis* N Δ *add.* Explicit hymnus quem Lathacan Scotigena fecit.

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GLOSSARY TO THE AMRA.

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GLOSSARY TO THE IRISH HYMNS

(Nos. 5, 19–24, and 29).

[Abbreviations used :

L	= Latin.	Ml	= Milan Glosses.
Wb.	= Würzburg Glosses.	MR	= Battle of Magh Rath (ed. O'Donovan).
FM	= Annals of the Four Masters (ed. O'Donovan).	SG	= Silva Gadelica (ed. O'Grady).
Goid.	= Goidelica (ed. Stokes 1872).	SM	= Senchus Mór.
LB	= Leabhar Breac.	ZVS	= Zeitschrift für vergleichende Sprachforschung.
LL	= Book of Leinster.		
LU	= Leabhar na hUidhre.		

N.B.—No account is taken of *h* in the Irish words.]

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a, voc. particle ; 29, 39, 41. 132, 46, 49. 159, 4.

a, poss. pron. adj., his, its ; her ; their.

1· his ; aspirates initial consonant follg. (but without any visible sign of aspiration in the case of *media* or *liquida*), 27, 22. 98, 8. 100, 21, 28. 102, 46. 103, 63. 111, 23. 119, 84. 121, 109. 123, 136. 124, 152. 125, 174. 133, 7 ;—deletes altogether initial *f*, 26, 2. 100, 24, 32 ;—forms simple hiatus with vowels, 27, 24. 97, 3^{2}. 98, 8. 100, 20. 102, 53. 105, 3.

2· her ; does not aspirate initial consonant follg., 118, 67, 72. 117, 59. 119, 88. 120, 101. 121, 108, 113, 115, 116. 123, 140. 124, 155 ;—assimilates [its own original final (sibilant)] to initial *liquida* or *s* : *ll*, 116, 52(?), 53(?). 119, 87^{2} ; *mm*, 112, 4. 120, 95. 123, 139. 125, 166 ; *nn*, 126, 183(?) ; *rr*, 118, 70 ; *ss*, 126, 196. But 122, 122 *a aithig* (correctly *a hathig*, 125, 173) ; cf. also 119, 86 a amra, where F has no *a* ; and again, at 122, 128 we have inn-*a* laim ; 126, 179 robbet inn-*a* lobran leith, which in any case is a doubtful text, but which the gl. construes apparently as *na lobrain* inn-*a leith*.

3· their ; prefixes n- to vowels, 26, 10. 99, 16 F ; 122, 130 *a m*inna ; 127, 212 *a f*oessam, but 118, 72 *al*-lín.

·a·, prob. inf. pron. (=rel.), in *ar·a·chuiliu*, q.v.

a n-, 1· rel. ntr., 'id quod' ; 115, 45 *a n*dorigenai ; 119, 74, 82. 123, 33. 125, 161.

2· obl. rel. cum prep., 97, 6 di-a fognad, [cui serviebat] ; 116, 49 di-a foided, 'for which she was sent.'

3· after prep., to form conj., *ar a n-*, 'in order that', 99, 17, 18 ;—*di-a-n-*, 'when', 102, 45 dia mbai il-lobra.

Aaron, n.pr. son of Amra ; 26, 12.

ab, L., 27, 24.

abcolips, apocalypse ; 100, 25.

Abeil, Abel ; *gen.* 26, 5.

Abraham, 26, 7 ; Abram 28, 27.

abstal, see *apstal*.

acher, fierce, of angry mood, 113, 17 gl. *fergach*, *feochur*, L. *acer*, i.e. *ac hir*, where *hir* = *ira* : possibly *acher* is intended as *feochur*, by play of word on Lat. *acer* ; see Corm. 1 .i. *laind*, *tend*, or *trén*.

acht, but ; only in *ni* . . . *acht*, = ne . . . que, 'only,' 126, 195.

Adaim, Adam ; *gen.*, 26, 5.

adamna (?), 26, 8 *gl.*, adamnſ i.e. hunger, famine, but *v.* note.

Adamnán, n.pr., 30, 52 (*gen.*) Adamnain F.

adamra, wonderful ; 26, 7. 106, 3.

adart, pillow ; 100, 32 *frid-adart*, see *frith-a*.

adbal, vast, great, 110, 14 co n-orddain *adbail*, with ety. gl.[1] *ada* = *coir*, Lat. fas, and *bil* = inill, 'safe', 'with dignity that is right to be safe, lasting' (*martanach*).

adcobraim, I desire ; *pres.* 3 *sg.*, 102, 45 *adcobra*.

adellaim, I visit, *pres.* 3 *sg.*, 103, 65 *adella*, *gl. taraill*.

adessam, see *ateoch*.

adfiadaim, I tell ; *pres.* 3 *sg.*, 97, 1 [93, 2 amal *adfét* Eusebius, cf. 165, 48] atfet = *ad-d-fet* ; 3 *pl.*, 102, 58 *adfeit*, 99, 12 *adfiadat*. This variation.

is ed *adfiadat* lini,
iss-ed *adfeit* littri dún,

shows that the two stanzas cannot both be correct ; F reads *adfet* in both 97, 1 and 102, 58 ; (but *atfet* is found, as FM ann 594 *atfet* scela, 'stories tell' ; 995 as ead atfet ;) probably the correct form is *adfiadat*, but the explanation *adfet* = *adfeded*, 'it was told,' is against the gl. of F., *periti* ; cf. S. na Rann 2250, 2518, 2526.

adgladur, I address ; *pret.* 3 *sg.*, 102, 48 *adgladastar*.

admuiniur, I worship, appeal to the advocacy of ; *pres.* 1 *pl.*, 105, 1 *admuinemmair*, (where T has the Munster softening of the *r* final, and F has the hard-timbre), gl. *tiagmait in n-a muinigin* ; 126, 196, 197 *admunemar*, *gl.*, *bennachmait*, or *ailmit*.

adnocul, burial ; 133, 8.

adrad, act of worshipping ; 127, 202.

adraim, I worship, pay adoration ; *imperf.* 3 *pl.*, 101, 41 *adortais*, gl. *no·adratis* F[mg].

adrímim [A], *dírmiu* [Z], I count ; tell, *pres.* 1 *sg.*, 119, 81 ni *airmiu*, gl. 'I cannot tell its number' ; 3 *sg.*, 99, 11 *adrimi*, with F. gl. *periti*, but *adrími* cannot be *pl.*, so that the interpretation of the line can only rest on individual phantasy.

ad·roetach, see *ateoch*.

adsluinnim, I name, address ; *pres.* 1 *pl.*, 27, 15 *adsluinnem* gl., *asluindmet*.

aicned, nature ; *gen.*, 134, 44 *aicnid*.

[1] These *etym. gl.* have in general no value as etymology, but they are of use in showing the order of ideas to which, in the opinion of the glossator, the word belongs.

aidche, night ; 100, 27. 103, 64 ; (100, 30. 102, 55 *aidchi.*)

aile, other ; 103, 65 τὸν— ; 123, 138 τό.

ail, stone, rock ; *gen.*, 134, 30 cobsaidecht *ailech.*

ailgais, request ; 120, 97 ro·gaid — di, *gl. itge.*

ailim, I beseech, pray ; *pres.* 1 *pl.*, 26, 9 *ailme* athair.

ailt, cliff (?), 112, 2, but gl. says in *alt*itudine aetatis.

·*ain*, see *angim.*

áin, see *án.*

ainbthib, see *anfeth.*

ainech, face ; 119, 83 in clar-a., q.v.

aingel, angel ; 29, 33. 102, 46. 131, 43 ; *pl.*, *aingil*, 30, 44. 99, 13. 103, 64 ; acc., *aingliu*, 29, 43. 126, 185 ; gen., *aingel*, 100, 30. 129, 1. 133, 13.

-*aingiech*, 26, 10 (il)-a., 'having (many) angels.'

ainis (?) in the already doubtful line 99, 11 *ainis* innib adrimi, to which it lends an additional uncertainty. It cannot mean 'he stayed', for that is *anais*, 53, to which also the gl. *ro·enestar* tar·ais would not lend itself ; but there is little point in rendering 'he fasted', even if the form would bear that meaning. The rest of the line is unintelligible, "in the isles of the Tyrrhene sea, ——— in them he counts (enumerates) (?)"

ainm, name ; 97, 3. 105, 3. 129, 2 ; *gen.*, *anma* 27, 18.

ainsi·unn, see *angim.*

·*air*, see *tair.*

airchenn, determined, allotted definitely ; 130, 10 do' nach — bas baile, cf. *Amra*, 169, 243.

airde, sign, token ; 103, 67 cen — n-uabair.

airdirc, illustrious ; 105, 3.

airgech (?) cow-keeper ; 113, 21 nir·bu — airslébe, 'was not — of a mountain-side' ; O'Curry in his *Lect.* has *airgtheach*, p. 223 'plunderer', but the same word, p. 580, 12 as '*cowkeeper*, on a plain', ar muigh ; here there seems intended a contrast between *airslebe*, 'of a mountain-side', and *maige*, 'of a plain', but there is nothing to show the point of the distinction, for *genais* in next line cannot mean 'she wrought *good*,' as the gl. *gniis bonum* suggests, and even so, there is no antithesis. Besides, the sequel is broken, of the negation of bad qualities in Brigid : 'she was not bad, poisonous, greedy, fierce, *a dairywoman of a mountain-side*' (Colgan's *armentaria montana*).

airi, act of watching, guarding, 'waking' ; 103, 61 d'a. P.

airm, place ; 123, 140.

airmiu, see *adrimim.*

airnecht, 'was found' ; 125, 172 nico n-*a.* and chucai, but the follg. *chucai* involves the conception of *motion towards* ; it is used as a *gl.* F, *airnecht* for *fuirecht*, 159 ; cf. *Fel.*, Aug. 3, where it is glossed *frith*, as also by O'Dav., p. 50.

airnigthe, see *ernaigthe.*

airsliab, a mountain-side ; *gen.*, 113, 21 airgech *airsléibe* (eirlébe F).

aithech, serf ; *gen.*, 122, 122 do ráith a *aithig* (athig F), but correctly 125, 173 do raith a *hathig.*

aittreb, act of dwelling, inhabiting ; 159, 5.

al-, see under *a*, 1° assimilation to *l* of an 'original' *nasal* or *sibilant* final, see *lam*, *lenamain*, *lín*, *lind*.

Alba, Scotland ; *gen.*, 30, 51 con-noebaib *Alban*.

alla, over yonder ; 30, 51.

allaid, wild (animal) ; 121, 113 torc *a.*, wild boar ; 122, 121 sinnach *a.*, fox ; *pl.*, 121, 119 coin *alta*, ['wild dogs'] 'wolves.'

[*Alpuirn*, 97, 4 error for *Calpuirnd* F].

am-, see under *a*.

amal, as, just as ; 28, 30 *a.* ro·anacht ; 29, 33, 37 *a.* foedes, soeras.

amlabar, void of speech, dumb ; 119, 85 ingen —.

amnas, fierce ; 118, 69 macc — ; 131, 25 (*ety. gl.*, *am-inas* = *droch-innas*, ill-mannered) ; 135, 49 nert n-*a*.

amor, scream ; 130, 23 éc na *a.*, death nor *wail ;* the gl. seems to suggest "scream of death, viz. ah ! oh !" At all events *amor* can mean some voice-sound ; cf. LL. 19 *a* 1.

Amra, 26, 12 Aaron macc A.

amra, wonder, miracle ; wonderful ; *amra* and *amru* seem used indiscriminately ; 1°, as *adj.*, 113, 23 amra arad do x, where the position is predicative not attributive, though the *gl.* ('the city' or 'Brigid') seems to take it as the latter, 'she was a *wondrous* ladder'; 113, 25 (*pred.*), gl. *bona ;* 26 *id.* ; 119, 75 — dí in fothrugud, cf. 124, 145 ; 120 89 — tinne ; 124, 154 robo *amru* dí ;—thus the only case of its use with attributive function, is 129, 1 ateoch ríg *n-amra*, which the normal *adamra* would have better expressed, so that perhaps we should render, 'the King, the wonder of angels.' 2°, as *subst.*, 119, 86 ba hóen a amra, which must mean 'her miracle was unique,' but which the gl. renders 'one of the miracles of Brigid' ; 121, 118 ba —, but the gl. (TF) renders ba *maith*, 'good', as also given on 123, 135, where its function is quite vague (quasi-adverbial), *amra* ro·gab prainn L. ; 98, 9 ba *amru* retha, 'a marvel of a course', cf. 114, 36 amru sceoil as *subst.*, 124, 149 ba mo *amra* arailiu, but 119, 79 *amru*, 120, 93 ; as *mó* must be the predicate, it is hardly possible to avoid translating 'it was a miracle *greater than another*', but the gl. on 124, 149 gets a good deal more into it, 'this miracle was the greater for having been wrought there also', while at 79 we have 'the miracle was the greater for another wonder having been wrought', and as in 93 the predicative *mo-de* is also used, the gll. seem to assign a *causal* force to the dative ending in *arailiu*, q.v.

am-reid, un-smooth ; 29, 34 cech n-a. (*ntr.*) ; cf. the same expression FM. ann. 844 condib reid do cech n-aimreid.

án, glorious ; 130, 11 án spirut, where the symmetry seems to demand the attributival function, with crude adj. [*karmadhâraya* cpd.], thus we should have, in the verse, huasal-trinoit, án-spirut, nóeb-nert, (Dia-athaír,) mór-mac ; the gl. adds a definition, 'glorious in wonders and miracles' ; *gen.*, 30, 52 for anmain Adamnain (F) *ain*.

an- a prefix denoting *motion from*, cf.

rest in	*motion to*	*motion from*	
t-air	s-air	an-air	East
t-iar	s-iar	an-iar	West

anacht, see *angim*.

anad, act of staying, delaying ; 103, 64.

anaim, I stay, delay; stop, cease; *imperf.* 3 *sg.*, 100, 26 ni *anad* (de molad Dé); *s-pret.* 3 *sg.*, 102, 53 *anais* T. di-a es.

anbige, 118, 65, see *anmich*.

ances, anguish (?); 125, 170 ni bu ances cach thucai, but then *cach* is inexplicable; the gl. says, '*to* the person who gave the vat to Brigid', but there is no *do*; so that it is not impossible that *ances* is adj. (*pred.*), 'unusual,' 'difficult', and that this is what the gl. means by its *domain* (prob. =) 'vain', 'each one was not *unrewarded*', left without results. But it is usually a subst., 'misfortune', cf. FM. *ann.* 919 a tainic de *ancessaib* treame.

and, ***ann***, therein, in it, then; 125, 172, 175; 117, 58.

an-des, southwards, from the south; 98, 10.

áne, splendour; 134, 25 — thened.

an-fetk, non-calm, storm: *pl. dat.*, 131, 30 co n-*ainbthib*, cf. *gen. ainfthe*, (son) of storm, FM *ann.* 555.

angim, I save, protect; *t-pret.* 3 *sg.*, *ro·anacht*, 27, 22, [cf. FM ann. 792 nar *anacht* a téte, 'his pleasantries did not save him'; 890 nar *anacht* th' ernaige] 28, 29 (gl., ro·angestar), 28, 30; *s-aor. subj.*, 3 *sg.*, 28, 30 *ro*·nn·*ain*; 132, 52 *ro*·mm·*ain* ar gaibthib, (cf. FM *ann.* 866 Crist *ro·n·ain*; 1015 *ni·sn·ain*); and the mysterious form 131, 27 *ainsi*·unn, 'may he save us', gl. F. *ro·aingei sind* (?); 3 *pl.*, 26, 14 *ro*·n·*anset*, 'may they save us.'

anim, soul; 103, 63. 126, 192; *gen.*, *anma* 159, 6; *acc.-dat.*, *anmain*, 30, 52. 130, 15. 131, 45. 135, 49; so prob. to be read 135, 55 anmain duini.

anma, ***gen.*** of *anim* 159, 6; of *ainm* 27, 18.

anmich, great storm; 117, 60 ety.'gl. an-mich = *snigi án*, *flechud mor*, 'great snow or wet'; *gen.*, 118, 65 lathe *ánbige*, also with the latter gl.; prob. only *an-fetk*, with its *dat. pl. ainbthib.*

·anset, 26, 14, see *angim*.

anucul, act of saving, protecting; 134, 41.

apstal, apostle; 101, 39, (105, 2, 11, *ab.*); *gen.*, 105, 16 abstail; *pl.*, 30, 44 apstail; 130, 19 *ab.*; *gen.*, 134, 17 apstal; *dat.*, 27, 16 — aib.

ar n-, our; 105, 7. 110, 10. 111, 22. 115, 46 (?). 130, 13. 159, 6[a];—after prepp. *di-ar*, 26, 5. 27, 16, 20. 28, 31. 29, 34, 35. 30, 45. 126, 198. 159, 7; *li-ar*, 30, 45.

ar, ***prep.*** 1° on, upon; 2° (protect) against, (save) from; 3° by reason of, on account of; 4° (purchase) at the cost of; 5° for the sake of, with a view to; — 2°, 26, 6 (soer *ar*), (7 soer [prob.] *ar* tedmaim, *dat.*). 129, 6 (cobair); 131, 27 (ainsi·unn), 28[a], 29, 32[a]; 132, 48[a], 52; 134, 41, 42, 43, 44; 135, 56[a], 57[a]; 159, 8[a], 9[a], 10; — 3°, 112, 4 *ar* écnairc X, *cf.* 118, 70; 115, 46, 47 miracles done for the sake of (?); — 4°, 112, 4 ni rir *ar* dibad: — 5°, 123, 142 *ar* ulc fri X; — in cpd., *ar cenn*, 'towards', 102, 46 doluid *ar a chenn*; 133, 14 eseirge *ar cenn* fochraice; — folld. by rel., or rel. neg., as conj., 'in order that', 99, 17 *ar a n*·imthised lethu; 18 *ar a* tintarrad o chlóen; — 102, 55 *ar na* caite les; 131, 39 *ar nad* rís iffernn, 'that I may not go to hell'.

ar-a-chuiliu (?) 135, 55 cech fiss arachuiliu anman duine, '(to defend) against every knowledge that (carries off?) man's soul.' The word is grammatically inexplicable, and the difficulty of the translation is not lessened by the impossible *anman* following. It is noteworthy however that there is a common legal term for the prohibition of certain things, which is nearly identical with this word, cf. SM. II. 250, 2 tri meich

bracha cen ón cen ainim, *aracuilliu* eric do flaith, gl. *urchuillter* co na bia eric, where evidently the meaning is that the chief is forbidden to seek *eric*. Again, III. 62, 5 acht *ma* [or *in*] *arachuille* cleircecht [sic corrigendum], 'what clerkship *forbids*', gl. ani *urchuille*; IV. 302, 4 lepaid *arcuile* liaig, 'a bed which a physician forbids'; cf. also V. 166, 1 treba *ar'a'cuille* coir urnadma, gl. is urcuillti do reir coir; V 266, 19 foruis *ar'a'chuille* coir n-athgabala; V. 132, 1 mor-seisir *arcuile* coir urnadma; V. 160, 1 treaba *ari's'cuille* coir urnadma. There can be little doubt that this legal expression is the term employed here: 'all knowledge *that is forbidden* to man's soul', is perfectly in harmony with the context, which has just referred to *spells* of wizards &c.

arad, ladder; 113, 23.

arailiu, *dat.* of *araile*, other; four times used, only by Broccan, in a difficult construction, 119, 79 ba mó amru *arailiu* (120, 93. 124, 149). 124, 160 ni furecht cid óen screpul ba mo *triun arailiu* [F *araile*]. Cogitosus (quoted by Colgan,) is nearly literal, cap. xxviii, *nulla pars* alia minor, vel alia *quae aliam superaret*, *licet uno obulo*, de his *inuenta est* tribus partibus. The subst. (*amru* or *triun*) is the *dative* of comparison, "it was greater than any other individual third", "than any other single miracle", 'by even one scruple', or as Ebel renders, non inventum est etiam uno scripulo majorem esse unum trientem altero; for most assuredly *cid oen screpul* is *not*, as Windisch holds, the subject of *furecht*, because *screpul* could not possibly mean *one-third* as given in Goid., v. *screpul*.

arbág (?) 131, 34 mc Maire, bages *arbaga* finna, 'who fights white *fights*', though the gl. F renders *ar gnima* mathe, for *good deeds*, [reading *ar baga*]; or perhaps, 'who boasts good *boastings*'; in any case the tr. must be vague, because *bag* means 'fight', so that we have who '*fights* [*strives* or *boasts*] white (good) fights' [and '*for* white fights']. O'Davoren, adds to the possibilities by reading 'ar mbaga' f., (p. 61, sub *bág* .i. *gnim*), '*our* fair deeds.'

arbaigim, I strive, fight; boast of, cf. II. Cor. ix. 2, de uobis *glorior*, apud Wb. gl., biuu-sa oc irbáig dar far cenn-si fri M., is hed in-so ar'a'bágim-se, 'this is what I boast of.' Unfortunately, the passage, 131, 35, is quite untranslateable:

> friscera Dia dulech
> lurech arbaig mo thenga [F. thinga];
> "*dulech* God will answer
> a cuirass, (in which ?) my tongue *boasts*."

The gll. shed no light: *mo thenga* i.e. 'out of which he may make a strife'. But *lurech* is left disconnected. If the letters of the text be adhered to, we can only read

> lurech ar baig mo thenga,
> "my tongue is a cuirass for fight,"

which is against the gl., but is the only rendering grammatically possible, for *lurech* cannot be taken as the object of *friscera*.

ard, high, lofty; arduous; 30, 44 — fegad; 116, 54 — in coscur.

Ard-mocha, Armagh, 101, 43.

ar don'roigse, see *roigse*.

ar do'utacht, see *ar'utacht*.

argairt, 118, 65, where TF gl. by *ro'ingair*, 'she herded (sheep)', but *argarim* means to *forbid*, *prevent*, cf. Wb. gl., Tit. iii. 3, ni *argart* recht dinn; Ml. 53 a 9; *ingaire* is the normal word for 'herding'.

argat, silver; *gen.*, 123, 41 set argait, 124, 153 (gg).

arithisi, back, (coming) back, 99, 14.

·arlaid, 115, 40 con·idn·*arlaid* síth iar saith, 'so that *there befel him* peace after toil', where the gl. T *ro·airlestar*, sheds no light; the meaning can hardly be mistaken, but the form seems the result of a 'contamination' between *-luid*, and do·ra·*la*, quasi *tarla*, *tarlaid*, *do·n·ar-laid*.

arnigim, I pray; *imperf.* 3 *sg.*, 100, 26, *arniged*, *gl.* he made prayers or penitence (T prayers or *cleansing*), the latter apparently connecting it with *nigim*, 'I wash'.

ar·ralastar (?) came upon, met; *dep. perf.* 102, 47 ba he *ar·id·ralastar*, 'it was *he* who *met him*' (?); the gl. *arrdle* is no clearer. According to the gl., 'Victor sent an angel to invite Patrick to himself [Victor], viz. without his going to Armagh', on the text 'it was he that met him': P. was going to Armagh, apparently on the summons of the angel, who told him to go to Victor; but Victor *met Patrick* on the way, and stopped him by appearing in the burning bush. But if *·ralastar* is to be taken as = '*sent*', then the *ba he* becomes unintelligible, unless the clause be read "it was he (Victor) who *sent for* him", which the verb cannot bear. The matter is still further complicated by the uncertainty as to the meaning of *dofaith* in l. 47. But even the glosses are not in harmony, for while on 46 the T gl. explains 'angel' by *Victor*, the F gl. says directly, *non Victor sed alius*! And on 47 the word *he* leaves the sense vague, unless we take Victor to be the angel, and tr. '(Patrick) was sent.' But none of these meanings '*met*' or '*sent*' or '*sent for*' will fit in 124, 150 which adds another difficulty: 'it was a miracle greater than any other single miracle', *ar·id·ralastar* ind noeb, the saint [Brigid] *performed it*, where the gl. *ro·im(f)oilgestar*, 'she brought it about, wrought it', leaves no doubt as to the sense of the passage in the opinion of the glossators; so that Broccan's use of the word, 124, 150, may furnish a reason why this meaning should be adopted also for 102, 47 "he it was who *wrought this*" [miracle following, viz.] the bush blazed &c. See on *·ralastar*.

-art, in '*mug-art*', 121, 117 gl. '*tall* pig', or '*fat* pig', prob. a mere *ety. gl.*, for *mug* is not *mucc*. O'Reilly prob. had no further evidence of the alleged meaning 'hog' than this passage.

(I) *ar-utacht*, held to be *t-pret.* 3 sg., from pres. base *ar-utaing* = reficit, protegit in 113, 19 for maig *arutacht* cathir, which the gl. gives '*she built* a city i.e. Kildare', (?) where the gl. *ro·chumtaig*, 'she built,' points to another possibility, for as *con·ro·taig*. Ml. 40 d 5 means *substruxit*, so we have *con·ro·tacht*, 'was built', cf. FM. iii. 1860, 14 baile *conrodacht* for úr an mara; and cf. LL. [380b36] is le *conrotacht* in rig-raith for taob Temra, "by her was built the royal fort on a side of Tara." Here therefore is a parallel case, "on a plain *was built* a city." And indeed, the place is referred to by FM. ann. 525, "by her [Kildare] *was founded*," ba le *conrodacht*. Probably therefore the analysis, *a-rùtacht* cathir, where the *a* arose from a misreading of ɔ, is the explanation.

(II) *ar·utacht*, 124, 146 in ban-trebthach, *ar·do·utacht* im-M., "the widow whom she assisted in M.", Colg. 'succurrerit', gl. *ar·ro·ertaig*, cf. *erthach*, 'protection, guarantee', FM. ann. 974 dar *erthach* naomh 7 fíreon.

as, prep. from, out of, Lat. ex; the final *s* is found before *cach* and poss. adj. *a*, and *def. art.* 27, 18 as cach ing; 103, 61 as cech sét; 119, 87 *ass al*-laim; 102, 48 *as-in* ten; — otherwise it is dropt, 29, 37 (soer)

a brú m., 29, 33, tarslaic P. *a* slabreid; 105, 13 *a* brithemnacht; — *cpd. prep.*, *ass*, 'from it', 125, 176.

as, rel. form of copula; 129, 2 ainm *as* tressam; and so apparently 113, 28 dal *as* chomtig, gl., *as* gnathach.

as-ber (ex-fer-), to say; *imperf.* 3 *pl.*, 100, 22 *asbeirtis*, where for this use of the verb = 'to speak of', cf. FM. *ann.* 501 in rí aile *as'm'beraid* ['*bêra*], 'the other king *whom I shall mention*'; *t-pret.* 3 *sg.*, 98, 7 *asbert* fri X; 102, 49, 54.

'*ascnaim*, I go to; *do'a.*, I visit; only in *s-pret.* 3 *pl.*, 117, 61 *do'da'ascansat*, 121, 105, 'they came to her, visited her', thus rendered in Goid., "the oxen, that *had gone away from her*": it would be curious to find in the same poem a cpd. word with exactly opposite meanings, for the former is rendered 'the bishops who *visited her*'; the gl. being the same in both, *ro'athascansatar.* The root is *scend-* 'to leap', (F reads in both cases '*ascensat*,) so that *ad-scend* is really = Lat. *a-scendere*, hence *do*-ad-sc., 'to go up *towards*.'

ascnam, act of going to, visiting; 113, 24 do — flatha, 'to go to Heaven.'

aslaigthib, *pl. dat.* of *aslugud*, act of seducing, seduction, enticement; 134, 43 ar *aslaigthib* dualche.

asrir, *red. perf.* of a pres. base, [A] *as-rèn-*, to pay, give out, in [Z] forms *èrn-*; — [A] 122, 121 *asrìr*, gl. *ro'èirnestar* and 125, 173, with same *gl.*, a gl. that is given also 113, 14 on the text *èrnais* [F erneis], where there is no reason for the [Z] enclitic form at all: this base *ern-* is used in the gl. *ro'ernither* on *ro'erthar* of 29, 39, where F has '*firthar*, 'may it be verified.'

asroillim, I merit, deserve; *subj. pres.* 1 *pl.*, 126, 200 *asrollem* ternam.

ass, see prep. *as*.

assoith, apparently from *ad-sod-*, whence *suide* &c., cf. *atsuidi*, 'sistit'; 'stood still', of the sun, in Joshua x. 12; 102, 58, 59 *assoith* [F assuith] in grian, but the gl. takes it in an active sense, *ro'suidigestar* .i. Deus.

at-, in verbal prefix, for *ad-d-*, whether the *d* be *radical* or the *infix pron.*; e. gr. *atbeir* = *ad-d-beir*, dicit *id*; or *ateoch* = *ad-deoch*, I beseech; cf. *atfet*, *atchithe*, *atchous*.

athair, father; 26, 9. 30, 45 [F correctly]. 130 12; *gen.*, *athar*, 129, 8; *pl. gen.*, 134, 15 -*athrach*.

atchithi, *imperf. pass.* of *ad-ci-*, 'to see'; 99, 14 menicc *atchithi* hi físib, [F *itchithe*].

atchous (?) 119, 73 is da'm [do-m F] sous m'*atchous*, gl. mad dia n-*innisiur*, 'if I tell, narrate'; but *da'm* [*do'm*] does not fit in well with this construction, and perhaps it is simpler to take the word as *atchos*, 'it has been narrated [well, happily, *ma*] to my poetry.'

ateoch, I beseech [ad-√deg-]; 126, 189 (gl. always *atchim*) 129, 1. 131, 40. 132, 50; *perf.* 1 *sg.*, 131, 40 *ad'roetach* [*ad-ro'dêdach*], I have besought, *gl.*, *ro'atchius*; *s-subj.* (=*fut.*) 1 *pl.*, 26, 4 iss-ed attach *adessam* (gl., *atchimit*, 'we beseech' *pres.*).

atfet, see *adfiadaim*.

athig, see *aithech*.

atlaigthe, pl. of *atlugud*, act of thanking, folld. by *buide* idiomatically; 102, 49 orddan do Macha, do Crist atlaigthe buide.

atom-riug, *ad'dom'riug*, I raise myself, I arise; 133, 1, 6, 11. 134, 21, 31. 135, 69; cf. the Ml. gl. referring to 'nunc exsurgam,' Ps. xi. 6, *exsur-*

gente me, gl. an *atamm're-sa*, which is exactly our construction, but in the subjunctive. In fact *atraig-* (ad-d-raig) is the only word for '*to rise*', *atraig* (il s'élève), *atracht* (il s'éleva) &c.

attach, act of beseeching, supplication, from *ad-dùg-*, v. *ateoch*; 26, 4.

ba, pret. of copula, prefixes *h-* to predicative word (which must immediately follow); 102, 47, 56, 60. 113, 27. 116, 54. 119, 86; but not written in 98, 9 *ba amra*, 121, 118 [nor in 122, 26 ba *óen*-mathair, and 124, 151 *ba óg*, where the vowel is *ó* with accented accent that may have been *h*; F has *h* in both]:—

pret., 98, 9. 100, 23[2], 32. 102, 47, 56. 103, 67, 68. 113, 27. 114, 31. 116, 54, 55. 117, 59. 119, 76, 78, 79 [86 ba hóen a amra, which *can* mean only, 'her miracle was *one*, *unique*', and not 'it was one *of* her miracles']. 120, 90, 93, 98. 121, 118. 122, 125, 126 [q.v.]. 124, 149, 151, 160. [125, 165 see under *gabud*]; this copula-form is sometimes *conditional*, *ce serait*, e. gr. 97, 3. 102, 60.

bachall, staff; *acc.*, 121, 115 senais fri-a [li-a F] *bachaill.*

-bad (= 'esset',) in *main-bad* = *mani-bad*, '*were it* not (that)' used as a conjunction, *unless.*

badud, act of drowning, 135, 58.

bágim, I fight; *rel.* 131, 34 *bages* arbaga finna.

bái, substantive verb, was, existed; 27, 19 (ro-bai). 97, 5. 101, 41. 102, 45, 56. 113, 18 *cain-bai* [with a nuance of meaning not given by *ba cain*]. 121, 120; once *ro-bói* 120, 91.

baile (?) 130, 10 do nach airchend bás baile, 'to whom there is not assigned (foreordained?) a death of *goodness*' (?); unfortunately both the glosses are illegible at this point, so that they contribute no hint of solution. The rendering in Goid., "to every one a holy death (be) certain", is impossible to Irish idiom.

Bairche, n.pr., Benna B., [Bairche, a *bo-aire*, 'cow-chieftain'], 100, 29.

baitsim, I baptize; *imperf.* 3 *sg.*, 100, 26 *baitsed; rel.*, 105, 4 breo *batses* gente.

ban, *gen. pl.* of *ben*, woman; 135, 54 brichta *ban.*

ban-chath, woman-fight; (quarrelsome, bellicose?); 112, 10 (?).

ban-trebthach, a woman-householder, (in modern Ir. = woman); 124, 145.

banne, a drop; 125, 176.

baptaist, baptist; 27, 15 Eoin B.

bás, death; 102, 59; 130, 10 do nach airchenn *bas* baile (?); 131, 27 ar cech n-ern-*bás* (gl. *iarn-bas*).

bas, rel. of copula; 131, 29 ar cech n-eiclind *bas* eslinn (?).

batar, 3 pl. of *bai*, they existed, were; 97, 6.

bathius, baptism; 133, 7.

batses, see *baitsim.*

be, woman; 110, 1 Brigit, be &c.

'be, *subj.* of substantive verb; 3 sg. 127, 206 *ro'bé* [robbe F] bennacht B. fair; 1 *pl.*, 29, 43 *robbem* cen es, 'may we be without age'; 29, 36 ro'bem occa, 'may we be with Him'; 3 *pl.*, 111, 21 *robbet* ar cuirp hic cilicc; 126, 179 *robbet*, ibid. 191, cf. also the astonishing tmesis 126, 177 *for' don'* itge Brigte *'bet.*

beba, red. perf., 100, 23 co m*beba*, 'till he died', gl. *co a bás*, 'till his death.'

bed, 3 sg. condit. of copula, 100, 20 bed fás (Tara would be waste).

beith, act of being; 103, 68 *b.* i ngeillius.

bémnech, given to *striking*, of a snake, 112, 11 naithir —.

benna, Peaks (of Boirche), 100, 29.

bennacht, 'benedictio', blessing; 30, 46, 50, 51 (nd); 30, 48, 49; 127, 206, 207. 129, 8.

bennachaim, I bestow benediction; *s-pret.* 3 *sg.*, 119, 83 bennachais in clarainech gl., *ro·bennach.*

bél, lip, mouth; *pl.*, *beoil*, 114, 34.

beo, living; *gen.*, 115, 48 cluas nach *bí.*

bera, *subj. pres.* 3 *sg.*, 30, 53 comairche nacha·n·*bera*, but it is uncertain how the line is to be construed, for if *comairche* be the object, ·*n*· cannot mean *from us*, nor can *comairche* be indirect object if ·*n*· is direct object.

Bethil, Bethehem, 132, 53.

Bethron, Beth-horon, 102, 57.

bethu, life; *gen.*, *bethad*, 115, 44 dibad *bethath* che, the treasures of this life, gl. in *domuin* chentar, 'of this *world*', and indeed the ideas run into each other, so that a confusion seems to have arisen between forms of *bith* and of *bethu*; 129, 7 drochet bethad; (acc. -) *dat.*, *bethaid*, 29, 36 i m*bi-bethaid* [F *beth-bethaid*], but in the additional verses, 43 i m*bith-bethu*, and so *bethu* in *dat.*, 99, 18 (to convert from idolatry) do *bethu*, to life, 'ad fidem Xti'; 101, 34 mairb do·s·fiuscad do *bethu*, and 36 do·s·fuc do bethu, a sort of 'standing' rhyme with *lethu.*

bí, *gen.* of *beo*, q.v.

bí, *pret.* 3 *sg.*, she struck, 124, 155 ro·sm·bi B. fri-a boiss, gl. *ro·s·briss* or *ro·ben*, 'she struck it against her palms'; [3 sg. *s-aor.*, *bens-* = *bí*, from √ *ben-*] cf. FM ann. 600 *ro·m·bí*, 'he slew him', [with its enclitic form *ní rúba* FM. 619; *hi rúba* 630; whence the very common passive *ro·bith* 'he was slain', was elaborated. And from *bí*, the Irish poet attained even to *beosa*, tr. 'I wounded', FM. ann. 701].

biam, 1 *sg. pres.-subj.* of the substantive verb 110, 15 *biam* soer, cf. *S. na Rann*, 855, but one would have expected 1 *pl.*, as are the rest of the references in this hymn, which is a general prayer.

bíd, *pret.* 3 *sg.* of the substantive verb, 'may it exist', used optatively, 102, 51 *bíd* lurech díten do cach; 129, 7 drochet bethad *bíd* íssum; but 132, 46 ro·m·*bith* oroit let.

bith, world; 26, 6 fo'n m*bith*, throughout the world, 117, 60; 112, 1 ni car B. *bith.*

bith- as prefix, 'everlasting'; 29, 43 bith-bethu; 110, 1 bith-maith; 110, 3 bith-[f]laith.

biu, seems to be an adaptation of the *pl.* of *beo*, quasi 'amongst the living'; 102, 51 i't *biu*, 'in thy life-time', gl. i't *bethaid.*

bláth, blossom; *pl. dat.*, 110, 11 in chroeb co mblathaib.

blegon, act of milking; 117, 64 — inna mbo.

bliadain, year; *gen.*, 102, 56 co cenn *bliadne; pl.*, 97, 5 *bliadna*; *gen.*, 97, 2, 101, 40 *bliadan.*

·*bo*, form of pret. of copula, after negat.; 117, 62 nir·*bo* diuir in gabud dí; usually *bu*, q.v.

bó, cow; 120, 104; *pl. gen.*, 117, 64 inna mbo, 120, 100.

·bocht, pret. pass. (from *boing-* I cut, reap), 117, 57 lathe buana di *mad-bocht*, 'well was it reaped.'

bodras (?) 131, 26 sech macc Dé medras *bodras*; the gl. gives the ety. gl. medar·fis, bodar·fis, for these unintelligible words, and then gl. *buadres* in fis, 'which troubles knowledge'; but as it is apparently referred to *erchor* 'cast' of a javelin, and further as the gl. puts in *disponitur* which has no clear reference, the verse does not belie the general character of this hymn, nearly every verse of which is a nest of difficulties. With *bodras* cf. MR 268y.

·bói, 120, 91, see *bai*.

boiss, *dat. sg.* [of *bass*], palm of the hand, 124, 155 ro·sm·bi fri-a *boiss*.

both, hut, 'bothy'; (?) 123, 140.

bráth, Doomsday; 101, 36. 102, 52. 105, 12; *gen.*, 133, 10 brethemnas *bratha*.

brecc, speckled, 112, 11 naithir b.

bréit, a cloth; 121, 109 scarais a hech cenn a *bréit*, 'her horse separated head from (its) *cloth*', gl. adds 'which is under [on ?] the horse's neck', cf. Cogitosus, cap. xviii. (Colg. p. 52 b), irrefrenatus habenis fortiter se excutiens, from which *breit* would appear to mean *reins*.

breo, flame [cf. FM. ann. 874 in *breo* buada, tr. 'the gifted torch', of Abbot Cenaed; *ibid.* 898 *breo* dar dinna, 'torch over fortresses']; in a metaphor 105, 4, *breo* batses gente (of Patrick's wondrous *name*,) a *flame* that baptizes heathen; and seemingly in an ety. gl. on *Brigid's* name, quasi *breo aigit*, as the gl. gives it, or *breo-saigit*; but the other texts, at 110, 2, read *bruth* 'glowing mass', not *breo*.

brethemnas, judgement; 133, 100.

Bri Cobthaig Coil, 120, 102, n.pr. of a place in Bregia.

briathar, word; 102, 54. 134, 37.

bricht, spell, incantation; *pl.*, 135, 54 fri brichta ban.

brígach, mighty; 112, 10 ban-chath —.

Brigi, 126, 196 (197 Brige F), i.q.

Brigit, n. pr. Brigid; 30, 49 (the patron B.). 110, 1, 5. 111, 24. 112, 1, 7. 115, 41. 121, 115. 124, 155. 126, 188. 127, 211; *gen.*, *Brigte*, 30, 50. 126, 177. 127, 206, 207. 113, 25. 114, 30. 115, 46 (Brigti); and cf. the utterly incomprehensible form, (dat.-) *acc.*, *Brigta* 118, 70. 119, 86. 123, 139 (*Brigte*), in all which F presents *Brigtæ*.

brithemnacht, judgement (of Doom); 105, 13.

bróenaim, I sprinkle, shower down; *subj. pres.* 3 *sg.*, ro·n·bróena, 'may he drench us' (with his grace), 30, 54. 111, 23.

brónach, sad; 116, 56.

bronnaim, I perish (?); *pres.* 3 *sg.*, 98, 8 ni bronna, where the gl. (F) is illegible; but the word *bronnaim* means 'to destroy' or 'damage', (a common use), and not 'to perish', in which sense I have no instance of it.

brothach, in a glowing mass, hot; 120, 96 gl. *te*.

brú, belly; 29, 37 a *brú* mil móir.

bu, pret. of copula, after neg. *ni* or *nir*; *ni bu* 112, 10 ni bu cair (?) 112, 11. 115, 41, 42. 116, 56. 121, 111. 125, 170;— *nir·bu* 102, 54. 112, 9[2]. 113, 15, 17, 21. 117, 62 (·bo).

buadach, victorious (of Brigid), 112, 1. (126, 188.)

buaid, victory; *gen.*, 127, 202 dún *buada*.

buain, act of reaping; (*inf.* of *boing-*, cf. *·bocht*); *gen.*, 117, 57 lathe *buana*.
buide, thanks, only in the idiomatic *atlaigthe buide*, 'thanks', 102, 49.

cách, each one; the *pron.* [= chacun], while *cech* is the *adj.* [= chaque]; *cách*, 30, 48. 101, 33 (36 *in cach*). 102, 51. 103, 62. 125, 170. 127, 204[a] 205[a]; [but twice, 27, 18 as *cach* ing; and *gen.*, 110, 8 *cach the*dma].
cech, 26, 4. 27, 19[a]. 29, 34. 100, 30. 103, 61. 110, 15. 114, 33. 126, 187. 129, 6. 130, 15, 17. 131, 27, 29, 31. 134, 44. 135, 48. 135, 66, 67. *in* (prep.) cech rusc, (cluass); — with transported *n-*, 29, 34. 100, 30. 131, 27, 29. 134, 44, but not 110, 15]; — *gen.*, 131, 31 *cech thratha*
caill, wood; *gen.*, 99, 16 m. caille F.
caille, veil, wimple; 114 (29,) 30.
caillech, nun; 126, 193; *acc.*, 119, 77 *caillig; dual*, 127, 209 di *chaillig*.
cain, fair (decisive), 30, 50 c.-forgall, 'good report'; gentle (opp. *acher*), 113, 18; (= *alaind*, beautiful), 26, 2 c.-temadar.
cáin, law; 30, 52 ro·la — forsna clanna.
cair, 113, 16 apparently used as *pret.* 3 *sg.* of *caraim*, 'I love'; but it is hard to explain the *soft* timbre of the *r;* it is gl. ni *ro·char*. Still more inexplicable is the text 112, 10 ni bu *cair* ban-chath brigach, gl. 'she loved not (?) the fight of the sorrowful women': this may possibly represent the late tradition, but cannot be grammatically extracted out of the text, which as it stands is utterly unmeaning. It is impossible to read *ru* for *bu* as suggested in Goidelica, because F has *pu* [= *bu*], and after *ni bu* there *must* come a predicative word *not* a verb; but if *car* be read, there is only the word *car* = *brittle*.
cairm (ca + airm), what place, where; 115, 48 gl. *ubi*.
caithim, I consume, waste; *pass. imperf.*, 102, 55 ar na *caitte* les occai, 'that light should not be wasted with him' (Patrick).
calad, hard, niggardly; 113, 15 gl. *gand*.
canaim, I sing; *pres.* 3 *sg.*, 100, 30 *canaid*, where there is no reasonable ground for suggesting that this can be an *imperfect*, which can only be *canad*, as in 100, 25 no·s·*canad*. The speculation that *-aid* can conceivably be an ending of 3 sg. imperf. ignores the *hard*-timbre of the final *d* which is the characteristic of the ending in the imperfect.
Cannan, Canaan, 102, 57.
canóin, canon; 99, 12 legais canoin, but there is nothing to show exactly what is meant; possibly simply the text of Scripture.
caraim, I love; *s-pret.* 3 *sg.*, in the double form, *carais*, 120, 100, and the enclitic *ni car* 112, 1. 126, 188; *cair* (q.v.), 113, 16.
carpat, chariot, car; 120, 101; *dat.*, *carput*, 120, 103. 125, 168.
cath, battle; 102, 57. 112, 10 (ban-chath). *dat.*, 126, 182, 185; *pl.*, *catha* 110, 8. A curious difficulty is met at 115, 37 where the two texts differ considerably, both agreeing in *do'n cath*, 'to the battle', but F reads *fó a chrú* for *fuacru* of T; T gl. .i. don *cath* gives don *struith* apparently for do'n t*sruith*, 'to the sage' (?), but the gl. in the margin of T twice refers to *fo'n chró*. The determination may possibly lie with this last word [see *fuacru*], but the authority of this gl. is not sufficient to justify the rendering of *cath* by 'sage.'
cathaigim, I do battle; *pret.* 3 *sg.*, 105, 5 *cathaigestar fri* druide.
cathim [*caithem*], act of eating, consuming; with concrete sense, 113, 16 ni

cair in domuin *cathim* (acc. sg., 'she loved not the world's sensuous enjoyments.'

cathir, city ; 113, 19 for maig arutacht (q.v.) cathair, 'on a plain was built a city' ; *dat.*, 30, 48 bennacht forsin *cathraig*-se.

ché, a word usually found with *bith*, to express 'this present life'; but here 115, 44 dibad *bethath che*, (gl. in domuin *chentar* .i. *centarach*). Its use here with *betha* is unique, but cf. S. na Rann (MS.) 1886 ; for *bith-che* cf. FM. *ann.* 880 fo'n m*bith ce;* 925 o genair mac deoda De, for *bith ce* hi colla crí ; O'Curry *Lect.* p. 515 se mna is fearr ro·baei ar *bith* ché ; cf. also FM. 926 *domnain cé*, 'of the little *earthly* world.' The comparative forms *cen-tar*, on this side, and *al-tar* on that side, may be compared with *ci-tra* and *ul-tra*, but the form *ché* itself (which is confined exclusively to *bith-che*, so far as I know), has a curious analogue in the use of 'ce monde-*ci*', cf. Lat. *hi-c* = *hi-ce.*

ce, though ; 122, 124 *ce* do·sefnatar ; see also *cia.*

cech, each, see *cach.*

ced (I), a cpd. of *ce* and a particle ; 97, 3 *ced* a athair [F has *cid*]. This is tr. in Goid., '*who was* his father' &c. ; but perhaps the word means 'even', 'also' [see *cid*], *even his father* also should be known, viz. mac C.

ced (II), cpd. of *ce*, *cia*, though, and a dependent form of the copula present ; 101, 44 ced dithrub Temair [*cid* F] gl. *cid* fas ; see *cia*, *ciasu.*

ceilltis, see *celim.*

cein, see *cian.*

ceird, see *cerd.*

celim, I hide, conceal ; *imperf.* 3 *pl.*, 100, 21 ni *cheilltis* [only one *l* in F] ; *pass. pres.*, 130, 22 o Xt nad cétla *celar*, which is not intelligible : the gl. renders, 'that is not concealed in songs', and also 'his songs are not concealed' ; but neither is possible, because *cetla* cannot mean '*in* songs', nor can it precede the predicative word, and lastly, because *nad* must be immediately followed by the predicative word, either (most commonly) the verb itself, or the predicative noun, pron. or adj. which in affirmative sentences would be introduced by the copula. Therefore if *cétla* be correct, and mean (as naturally) 'songs', the clause is a substantived negative clause, of which the basis is *is cetla celar*, "it is songs that are sung" ; hence substituting *nad* for *is*, we have "[I know &c.] that it is not songs that are sung." But how any such meaning, which is assuredly the only one possible, can be brought into harmony with the preceding and following lines, does not appear.

cell, church, L. *cella;* 101, 44 ; (gen. *cille* 30, 51. 126, 190).

cen, without ; 29, 43. 30, 44. 103, 64, 67. 113, 14². 119, 78². 127, 203.

cenn, head ; end (of a year &c.) ; in phr. *ar cenn*, (to go) 'to meet', 'with a view to' ; 102, 46 doluid *ar a chenn*, 'to meet him' ; 102, 56 co cenn bliadne ; 121, 109 ; 133, 14 (hope of resurrection) *ar cenn* fochraice ; — *dat. cinn* [with *n* of hard timbre, cionn] in cpd. prep., 114, 30 os *chinn* St. Brigte, over(-head).

cerd, smith ; artist ; 124, 154 nath combaig in *cerd;* ibid., 157 lasin *ceird.*

cert, right ; 123, 134 co —, accurately.

césaim, I suffer ; *pret.* 3 *sg.*, 101, 35 *ro·chés* mór-seth ; [115, 39 i nGlind-d loch *cesta* croch, it is impossible to define exactly the construction : it cannot be *imperfect passive*, as that suits neither form nor meaning ; it is not *pret. pl. pass.*, as there is no subj. to agree with ; and as *gen.* of *inf.*, there is nothing for it to be dependent on.]

cessachtach, niggardly, grudging; 113, 15.

césta, 130, 18 xi frisinnle mo *chesta*, where it is tr. in Goid., 'may Christ minister to my *sufferings*', as if it were the pl. of *césad;* but *frissinnle* (q.v.) usually means 'minister to a *person*', and the gl. in F is *frithkindel mo cest*, 'arrangement of my questions', (statement of my case ?).

cét, hundred; 100, 30 cet salm.

cet-, first;
cét-aidche, first night, 103, 64;
cet-im, first butter, 116, 50.

cétal, song, music; *gen.*, 103, 62 son in cetail; *pl.*, 130, 22 *cétla* (celar q.v.).

cethar-, four; crude form of numeral adj. in 'descriptive compounds'; only here in 97, 6 *cethar-trebe* di-a fognad, gl. 'arinni dognith tribibus .iiii.', see under *treb*.

cetna, first; 116, 49 *cetna thogairt*.

cethrur, quaternion (of persons); *pl. gen.*, 26, 9 athair tri *cethrur*, 'father of three quaternions', i.e. the twelve patriarchs.

cia, glossed 'whithersoever', 26, 2 *cia* tiasam, gl. *cepe leth*, 'in whatever direction', with a certain stretch of the normal meaning, which should be, '*though* we go.'

ciall, sense, intelligence; 134, 34 *c.* Dé.

cian, distant, in time or space; 99, 16, ro·clos *cian* son a garma, 'was heard *afar off*, [adv.]; 101, 43 is *cian* doreracht, 'long ago': *dat.*, 134, 46 i *céin* ocus i n-ocus, '*a-far* and a-near.'

ciar, black; *pl.*, 126, 182 i alla *ciara*, gl. *duba*.

ciasu, though it be; cpd. of *cia* and a subj. pres. of copula, 102, 60 ciasu threbrech.

cid, even; 124, 159 cid óen screpul ['licet uno obolo', *Cogitosus*].

cilicc, 'cilicium', sack-cloth; 111, 22 gl. 'raiment of goat's or camel's hair.'

cille, *gen.* of *cell*, church; in *Colum Cille* and (*Cell*-dara, *gen.*,) *Cille*-dara Kildare.

cimmid, captive; *gen.*, 112, 3 cotlud cimmeda.

-cind, see under *roncind*.

cinim, I am born, sprung; *s-pret.* 3 *sg.*, 112, 8 nime flatha ferr *cinis*.

chinn, *os chinn;* see *cenn*.

cís, tax, tribute, &c. 'census'; *pl.*, 110, 10 ar colla *císu*, (τοὺς) tributes of our body, quasi 'inevitable debt, original sin', gl. *peccata;* FM ann. 534 quote some verses, of which one ends with *buan an cís*, tr. 'lasting *the rigour*', and cf. the expression *cis n-inchis;* perhaps it is only a form of *ces ceas*, 'pain, trouble' &c., for *tributes* seems a curious expression for *sins*.

cisal, devil (?); 101, 37 lotar huili la —, with ety. gl. *ail* in *chis*, 'stone of (sorrow ?),' as a name for the demon, who is 'a *rock* (ail) for his hardness'; but cf. also *tarmchosal*, and the ety. gll. there.

chiuir, *red. perf.* 3 *sg.* [quasi *qi-(q)vĕr-e*] of *cre-n-im*, I buy; 115, 43 ni *chiuir*, gl. ni ro·chren.

-chlad, see under *fo chelim*.

claideb, sword; 126, 181 co-claidib [-eb F] tened, gl. cum *gratia* Dei.

clam, leper; 120, 97, 103.

clann, family, clan, 'gens'; *pl.*, 30, 52 ro·lain cáin forsna *clanna*, where the gl. has *super gentes*, but also *forsna mnaib*, 'on the women' (?).

clár, board, only in the expression follg. :—

clar-aineck, board-faced, with face as flat as a board, having neither nose nor eyes ; 119, 83.

clerech, 'clericus,' clergy ; *pl.*, 103, 61 *clerich* Herenn.

clethi, ptcp. necessitatis of *celim*, 'to be concealed'; 123, 141 in sét nad *chlethi*, gl. ni *dichelta*, nar·bo còir do *cleith*, 'which it was not right to hide.'

·cload, *·cloathar*, see *cloor*.

cloch, stone ; *dat.*, 119, 80 di'n *chloich* dorigne saland.

clóen, perverse ; *pl. gen.*, 102, 59 bás inna— ; also used 99, 18, as subst. abstract, as follg. :—

clóene, perversity ; 100, 23, sab indarba *clóeni*, gl. *soebe;* [cf. 99, 18 ar a tintarrad o *chlóen*, gl. *clóene* and *adrad idal*].

cloor, I hear ; *dep. pres.* 3 *sg.* (subj.), 135, 68 in cech cluais ro·dam·*cloathar* (audierit) ; *imperf.* 3 *sg.*, 121, 106 fo leo *ro·das·cload* nech, 'if any one *had heard* them,' gl. *ro·s·cloised; pass. pret.*, 99, 16 *ro·clos*, so also 114, 32 in F but T has *ro·chloss*.

cloth, renowned, gl. *clothach* .i. *airdirc*, illustrious ; 115, 37 Coemgen cl. ; 123, 138 digrais cl. ; 131, 43 aingel cl.

·cloth, only in T 123, 140 airm ir-*ro·chloth* a both, 'where her bothy *was dug*' (?) ; but F has *i ro·chlaid*, gl. in *ro·chrad* .i. in *robo maith*, and *both* is gl. also *bith*. Now *claid-* is used in the sense of 'build', cf. FM. ann. 4532 go *ro·claidset* ráth E., but Cogitosus says, "*ad locum quem voluit* detulerunt" [Colg. p. 522] ; and this is evidently what the gl. means in F, with its 'in which it was good [in her judgement for] it *to be*,' but its other gl. *ro·chrad* is as obscure as the word in the text of T, which cannot be referred to √ *claid* ; cf. LU. 19 β 3.

clothach, renowned ; 127, 201 — labrad, gl. *airdirc*.

cluas, ear ; 115, 48. 134, 36 ; *dat.*, 135, 68 *cluais*.

co n-, prep. (reg. *dat.*), with ; 27, 16. 28, 29. 30, 49. 110, 11, 14. 112, 6. 126, 181, 190. 131, 30. 133, 7, 8, 9. 159, 10 ; with *def. art. pl.*, *cosna*, 26, 13.

co, *prep.* (*reg. acc.*), to, up to ; 26, 10 *co* rig n-*i.* ; 100, 20 *co* de, 'till Doom' ; 102, 56 co cenn bliadne ; 123, 140 *co* airm.

co, *adv.* prefix particle ; 123, 134 *co* cert, 'right-ly' ; 159, 4 *co* hopunn, 7 *co* solma.

co 'n-, conj. in depend. clauses, so that ; till that ;—*so that* [98, 7 con tessed (or *Milcon* t.)] ; 99, 17 gadatar *co* tíssad ; 101, 36 *con* [F *co*] tíssat ; 135, 58 *co* no·m·thair ;—*till*, 100, 23 *co* *m*beba ; 113, 27 *co* *n*gaba [see under *gaba*] ; 119, 88 comdar [= *co* *m*b'tar] forreil ; 121, 120 *co* *m*bái ; 123, 144 *co* frith, 125, 171 ; 124, 156 *com*-mebaid ; after *ni* 100, 27 ni *co* *n*gebed ; ? 126, 178 *con·don·foir*, see *foroi aid.*

Apparently followed by an infix pron. in 101, 39 *co·nda*·thanic ; 115 40 *co n·idn*·arlaid ; 120, 98 *co n·id*·rualaid dó ; 122, 128 *con·idn*· imbert ; see under the respective verbs.

cobair, help ; 99, 15 ; *dat.*, 26, 5. 27, 16. 129, 5.

cobsaidecht, firmness (hardness) ; 134, 30.

Cobthach C., n.pr. of King of Bregia ; *gen.*, 120, 102 Bri Cobthaig Coil.

Coemgen, St. Kevin ; 115, 37 ety. gl. 'good his (mouth =) speech,' maith a erlabra, *coem* a *gen*.

coera, sheep ; *pl. acc.*, 118, 66 argairt *coercha*.

coica, fifty ; *pl.*, 100, 25 ni tri coicait [F. but T has *coicat*].

coidchi, always ; 117, 59.

Coil, n.pr. ; 120, 102 Bri Cobthaig Coil ; 124, 146 im-Maig Coil.

coillim, I spoil ; *pret.* 3 *sg.*, 120, 95 ni *coill* dath am-maforta.

coin, see *cú*.

coirthe, pillar-stone ; 100, 32.

chois, see *cos*.

colaind, body ; *gen.*, 110, 10 *colla* [= colna], ar *colla císu*, cf. the expression in SM. II, 98, 5 eacur *colla fiach*, tr. '*original* debt,' see *cís*.

colba, leg, (pillar) ; 111, 17 leth *cholba* flatha, referring to the two pillars, supports, heads of Ireland, Patrick of the men, Brigid of the women ; cf. FM. *ann.* 866 trean ar *colba* Crist, ro·n·ain &c., tr. 'standard'.

coll, hurt, wound (?), 122, 132. ni frith *coll ann* [F *col and*] dó, unless the writer really meant *colainn*.

Colum, dove ; n. pr., *Colum Cille*, Church's Dove, 30, 51.

comall, pregnant ; *fem. sg. acc.*, 119, 77 senais in caillig *comail* [F comaill], gl. *comallaig* [F comaillig], whence *comaille* 'pregnancy' in gl. on 78.

comairche, guardianship ; 30, 53.

com·baig, pret. of *·boing-*, to break [con-fring-] ; 124, 153 nath *combaig*, gl., na *ro·bris*.

comdar, (*comtar*), pret. 3 pl. of copula [= *co mb'tar*] ; 119, 84, (88) — forreil a dí suil, (a comlabra).

comlabra, utterance ; *pl.* 119, 88.

comman, communion ; 102, 53 dobert — [F commain] dó.

comtig, usual ; 113, 28 dal as — fri dama, gl., as *gnathach* fri hegeda ; it is probably the same as the word in O'Dav., p. 72, *coimdi* .i. *minic*, or *gnathach* ; often in Brehon Laws, of places much *frequented*, cf. III. 320, 19 ; and 324, 16. 326, 12 *seqq.*

conacna, may it help ; 126, 199 *condcna* frim a herlam, gl. *ro·chongna* (in both T and F), [cf. FM. *ann.* 555 frim *congena*, 'may he side with me,'] but the form is unusual, for I have no note of its occurrence anywhere else ; theoretically it is related as the orthotonic [A] form *condcna* to the enclitic [Z] form *cúngna*, involving a base *con-ad-gen-*, 'to help', [cf. *condttacht* LL 255 *a* 8 compared with Old Ir. *condaitecht*, quaesiuit of Ml. 36 b 5], but enclitic ro-*chúinnig*, corresponding to *con-ad-deg*, and *cún-deg*.

Condlaid, n. pr. 125, 163.

congabaim, I raise, uplift, *pret.* 3 *sg.*, 114, 29 *congab* M. caille os-chinn Brigte, gl., *ro·chongaib*, inf. *cúmgabail*, q.v.

conselai, he went away, fled ; 122, 123 dochum feda conselai, 'it fled away to the wood', gl. ro·*elai*, (the same gl. as given to *conhualai* 103, 65, see under *·rualaid*) ; some connexion may be suspected with (*con*)-*as-lui* (*con·ilai*), but the form is too isolated to justify inferences.

consena, 100, 28 exhibits an analogy of form with preced., and is equally gl. by the *pret.*, *ro·chosnastar*, he strove for ; cf. Ml. 69 d 4 ad·ru·*choissíni* ; that it is used as a *pret.* is evident from 115, 43 ni *chiuir* ni *cossena*, where also the gl. *ro·chosnastar* appears. The Ml. gl. makes it pretty certain that the meaning is correctly given by our gl., but the difficulty of ascertaining the law of its formation is not diminished.

contuil, he slept ; 103, 62. 112, 3.

conhualai, he went ; occurs twice, 103, 66 and 113, 26 both gl. *ro·elai*, which is given as the gl. for *conselai* ; it is found in O'Dav., p. 66 as gl. on

con·ruale; we might thus infer con·*ro·sela*, the omission of the prefix *ro* (r), giving *con-uale* and *consela*. But again, *-ela* can hardly be separated from *as-la*, *as-lui*, which may involve a totally different analysis; cf. O'Davoren's *forualatar*, (*fo·ro·od-lu* ?).

conuccaib [con-od-gab-], arose; *pret.* 3 *sg.*, 121, 107 friu *conuccaib* in doub, 'against them rose up the river', gl. tuargaib ind aband [the expression used in FM. 493 tuargaib an abann friu]; 103, 66 *connu(b)cabsat* [F *connucaibsat*], 'they ascended along with P. to Jesus.'

corp, body; 100, 32. 103, 63. 131, 38, 44; *gen.*, 159, 6 *cuirp*; *dat.*, 131, 30. 135, 49 *curp*.

·corsatar, 122, 131, see *forcuirim*.

coscur, triumph, victory; 116, 54 ba hard in —, gl. 'the miracle'.

·cosnagur (?) 127, 210 no· [no·s· F] ·chosnagur. I can make nothing of this form, but the word seems to mean, I *implore* (help).

cossena, 115, 43, see under *consena*.

cotlud, act of sleeping; 112, 3.

Cothraige, n. pr. of Patrick, gl. 'the name Cothraige clave (was attached) for what he used to do to four tribes', the ety. gl. being = *cethair aige*, but it is uncertain what *aige* means; and in any case the *o* makes the asserted connexion with cethair, quite impossible.

cot·risat } see under *riccim*.
cot·rissam }

craibdech, pious; *fem. sg. acc.*, 117, 58 la'm chraibdig.

cretem, faith, belief; *acc.-dat.*, *cretim*, 133, 3. 135, 71.

cretim, I believe; *pret.* 3 *pl.*, 101, 42 ni *creitset*.

crich, limit; 102, 55.

cride, heart; 105, 6 dur-chride; *dat.*, 136, 65 i *cridiu*.

criol, basket, 'creel'; 125, 167 i criol.

Crist, n. pr., 30, 54. 130, 18, 27. 135, 55, 59–67. *voc.*, 132, 49. 159, 4; *gen.*, 101, 40. 127, 201. 133, 7; *dat.*, 102, 49. (113, 27.) 130, 22.

cró, gore, blood; 122, 130 al-lind *chró*; cf. FM. *ann.* 866 blaisfit fiaich lomann *cró*, the ravens shall taste sips *of gore*.

croch, cross; 115, 39; *acc.*, 101, 40 pridchais *croich* Xt.

crochad, act of crucifying, crucifixion; *gen.*, 133, 8 niurt *crochta*.

croeb, tree; 110, 11 in chroeb.

cú, hound; 116, 55. 120, 92; *acc.*, 120, 91 lasin *coin*; *pl.*, 121, 119 tafnetar *coin* alta dí.

cuala, red. perf., 'he heard'; 115, 48 cairm i cuala cluas; 127, 204, 205 cach *ro·chuala*; see *cloor*.

chuc-, the stem of prep. *co*, to which pronom. elements are suffixed:
chucai, towards him, 125, 172.
chucunn, towards us, 159, 3.

cuilche, dress (?), chasuble?; 100, 31 cuilche fliuch imbi, 'a wet blanket around him'; cf. *cuilce* tr. 'quilts,' SM. iv. 380, 2; *coilcib* codulta FM. p. 1714, 10; Colgan renders *cassula* amictus madida; cf. SG. p. 235, 44 a *cuilche* chiar.

·chuiliu, see under *ar·a-*.

cumgabail, act of raising; 134, 32 do'm ch.

cuirp, see *corp*.

cure, multitude, company; 126, 198 imdegail di-ar c., cf. MR. 62; FM. p. 1816.
currech, the Curragh, 126, 193, gl. a *cursu equorum* dictus est [*curr-ech*].
cuthe, pit; 101, 38, isin mor-*chute* n-isel, 'the low great Pit (of Hell)'.

'*d*', *infix pron.* 3 sg., 'him', 90, 13 do'*d*'fetis; 114, 33 no'*d*'guidiu (but the gl. no'*t*'guidim, I pray *thee*); 120, 9 no'*d*'glinnestar (it); 127, 204 ro'*d*'gab; 129, 6 no'*d*'guasim.
da, two; *gen.*, 116, 39 glend *da* loch; 125, 168 carpat *da* rath.
da', see *do.*
'*da*', inf. pron. 3 pers. (sg. pl.):—
101, 39 con'*da*'thanic, 'till he came *to them*'; 117, 61 do'*da*'ascansat, they visited *her*, 121, 105; 125, 162, do'*da*'decha, who could recount *it* (or *them*, the miracles);—whom, 122, 131 in fer for'*da*'corsatar; see also '*das*'.
dæc, ten; 97, 2 maccan *se* mbliadan *dæc* (déc F).
dail (?) 133, 5 i ndúlemain *dail*, 'in Doom's Creator' (?); but no grammatical analysis can be applied to any one of the lines 2–5, as they stand: the general drift of the meaning seems quite plain, but the case of *niurt* 2 is unknown [9 *niurt n-* 1], of *trinoit*, and of *treodataid; foisin* is not a word at all, and as *dulemain* must be *acc.* or *dat.*, the last word *dail* is quite undetermined.
dal, visit, rendezvous; 113, 28 dal as chomtig fri dama, T gl. 'frequent was her visit to poor sufferers.'
dam, to me; 119, 3. 134, 44.
'*dam*', inf. pron., me; 135, 67 ro'*dam*'cloathar, see also '*dom*'.
dam, ox; *pl.*, 121, 105 *daim*.
dam, retinue, company; *pl.* (acc.) 113, 28 fri *dama*.
dán, gift, boon, destiny; only in phr. *dán buada*, perhaps 'token of victory', or 'pledge, guarantee of victory', 127, 202.
dána, bold; 26, 12 in gilla —.
dar, prep., over; 121, 18 dar Mag F.
-*dara*, (*gen.* of *dair*, 'oak',) in Cell-dara, Kildare.
'*das*', occurs twice, apparently as *inf. pron.* 3 sg. pl.; 118, 69 ro'*das*'gaid (gl. ro'gudestar), asked *her*; 121, 106 ro'*das*'cload nech, 'heard them'.
dath, colour; 120, 95 — am-maforta.
Dauid, n. pr., 26, 12. 28, 30.
Dé, see *Dia.*
dé, 100, 20 meraid co *de*, will remain till the *Day* of Judgement, gl., co *brath*.
de, used after fri, advb., *fri de*, 'by day', 100, 28; cf. *in-dui*, 'to-day.'
de, occurs as prep. only once, 131, 37 oc digde Dé *de* nimib, where the exact force of *de* is not very obvious, probably a reminiscence of Ps. cxlviii, 1, Laudate dominum *de cælis*.
de, as prep. with pronom. element occurs twice, 116, 55 ba sathech in cu *de*, the dog was satisfied *with it*, 'got enough food out of it'; 100, 24 [it raised his goodness] suas *de* sech treba doine, 'up *above him* (?) beyond men's homes [to heaven],' where the collocation of *suas* folld. by *de* is not very intelligible; cf. FM. *ann.* 534, gan guth n-iomrail *sece suas*, gan mir n-ionmair *sece sios*, [the tooth] not allowing one sound of error past it upwards, nor one bit of 'obsonium' past it downwards.

deacht, deity, divinity ; 101, 42 ni creitset in fír-deacht.

·decha, 125, 162 ni fail dune *do·da·decha*, 'there is not any one who *can tell it*,' gl. *innises*, 'who narrates'; but it is not easy to see what word meaning 'tell' is involved; the F gl., *doene* (?) a *tiachtain*, *seems* to suggest 'going' as the analysis, (perhaps *dodechad*), but it is all vague.

dedaig, red. perf. of √ *deg*, with nasalised pres. base *ding*-, cf. Exod. xi. 1 ; xii. 39 ; Luke vi. 38, *deng*- [based on *dhinghō*, Lat. *fingo*]; he suppressed, repressed ; 105, 7 *dedaig* diumaschu, gl. alaind ro·*dingestar*, probably a reminiscence of *deposuit potentes* de sede of the Magnificat.

deg-, adj. in crude prefix, good :

deg- rí, good king, 29, 38.
deg- tuisech, good chief, leader, 26, 11.

degaid, rear ; i'm degaid, in my rear, *behind* me ; 135, 61.

deis-cert, southern district ; *dat*., 98, 10 i n*deis-ciurt* Letha ; see *des*.

deman, demon ; *pl. acc*., 27, 20 saiget fri *demnai* ; *dat*., 159, 9 ar *demnaib* ; *gen*., *demna* 30, 45. 105, 14. 110, 6. As *demna* can hardly be *sing. nom*., there seems nothing for it but to take *demna* as a *gen*. in 130, 16 demna *dibocht* (?), but it is possible that something wholly different lies at the root of the matter, and that, as we have 23 ni·m·thairle *ec na* amor, so in 16 ni·m·tharle *dem na* dfbocht = '*darkness* (?) nor misery' (?). But it is guessing in any case : to us, with our present grammatical knowledge, hardly any one of the verses in this hymn is susceptible of a 'reasoned' translation.

déne, swiftness ; 134, 26 — lóchet.

déni (déne), see *dian*.

deochan, deacon ; *gen*., 97, 4 hoa deochain O.

dér, tear ; 97, 2 fo déraib.

·derbrad, he defrauded (?) 125, 166 am-mac rempe *ni·s·derbrad*, *gl*. ni·s· *diubrad* ; this is undoubtedly the traditional gl., cf. O'Dav., p. 78 *dearbra* .i. *diubairt*, quoting a passage from SM. II. 340, 2, but II. 388, 16 gl. *derb·diubra* ; again IV. 196, 1 where *·derbathar* is gl. *·diubathar*, and where also the apparent analysis *de-od-br-* = *diubr*-, is curiously illustrated by the tmesis *do-n-*[*d*]*iupra* II. 212, 20 &c. But analysis does not make the construction clear : "her son before her did not *defraud her*", i.e. *possibly*, 'did not *fail* her, leave her in the lurch', but the prep. *rempe*, of which I have met no other example with this verb, is quite sufficient to give an idiomatic turn to the sentence which might make the stanza more intelligible. A curious spelling occurs on FM. *ann*. 849 mani *derbade*, tr. 'if thou hadst not abandoned him', which is probably the same verb in a distorted form.

·dercædar, *dep. pres. subj*. 3 *sg*., 135, 67 no·m·d., every eye *which sees me*, [cf. Ml. 120b 10 dian·da· *dercaither·su*, si eos aspicias], the other text has -ro·dom·*decadar* ; (cf. 96, 20 con-*accadar*).

dercsait, 122, 130 dercsait a minna al-lind chró, 'they reddened their weapons in a pool of gore', 'cum armis *sanguineis* reversi', Cog. ; but the F text has *amcsat* (which Colgan renders *intinxerunt*), an unknown root ; but indeed *minda* for 'arms' is also strange, and the form *dercsait* itself is not without its questionable element.

derg-laid, red ale ; 119, 76.

des, south ; 102, 47 *fa·des*, southward ; 98, 10 *a·ndes*, from the south.

deslem, (sun)beam ; 118, 68 — gréne, gl. for *desred* .i. forsna *go* gréne : F has *desleind*, Colg.'s *deslenn*, whence probably O'R.'s *deisleann*, a beam or ray of light.

dessam, south of me, at my right hand, 129, 4 gl. *frim andes*, cf. 135, 63 where also *dessum* and *tuathum*, &c., occur.

Dia, god ; 105, 15. 129, 3[a], 4[a], 5. 130, 12, 17. 131, 35 ; *voc.*, 114, 33 ; Dé 98, 9. 127, 202 ; *gen.*. *Dé*, after *aingil* 103, 64 ; *bennacht* 127, 206. 129, 8. 99, 13 ; *digde* 131, 37 ; *flaith* 29, 40. 127, 203 ; (*oen-*)*geine* 132, 51 ; *mac* 112, 12. 121, 112. 127, 202. 131, 26 ; *molad* 100, 26 ; *nert* 120, 90 ; *seirc* 115, 42 ; *sén* 26, 1. 29, 38.

dia n-, when ; 102, 45 *dia m*bái il-lobra.

di-a, cpd. p. prep. *do* (*de*) and *a* his &c., 102, 53 di-a es, after him ; 111, 23. ro·n·broena *di-a* rath, 'by his grace' ;

di-a, to which ; 116, 49 cetna fogairt *di-a* foided.

di-ar, do + ar, to our ; 126, 198. 132, 51 ; see *do*.

di, from ; 28, 25 soeras *di* thein.

dí, [usually *dí*], to her ; 117, 57 lathe buana *dí* ; 117, 62 nir·bo diuir in gabud *dí*, cf. 125, 65 ; 119, 75 amra *dí* in fothrugud ; 120, 97 ro·gaid ailgais *dí* ; 121, 117 mucc meth *dí* dobreth, 125, 169; 121, 119 tafnetar coin alta *dí* ; 123, 139 dobert dí ; 124, 145, 154 amra *dí*.

dí, dual fem., two ; 119, 84 dí suil ; 127, 209 dí chaillig.

diaid, as *cpd. prep.*, i nd., after, behind ; 120, 104 i ndiaid ind loig.

dian, severe ; *fem. gen.*, 101, 39 gaithe *déni* (?).
dian-galar, severe disease, 26, 6.

díb-línaib, 'on two sides' = both, 127, 212.

dibad, death ; 30, 44 cen —, gl. in poena.

dibad, wealth ; 112, 12. 115, 44 (gl. *indbas* in both).

díbercach, plunderer (?), lawless assailant ; 122, 119 nonbur —.

díbocht (?) 130, 16 ni·m·tharle demna *díbocht* ; the gl. gives no acceptable clue, with its ety. (*dia-*)*bocht*, 'godlessness', or *nem-bocht*, 'wealth' (?), so that it is impossible to say what is intended.

díchill (?) 127, 210 nochosnagur do'm —, 'up to my endeavour' (?), *pro virili* ?

dig subj. 3 *sg.*, 126, 192 m'anim ni *dig* im-muda, 'may my soul not *go* to ruin'.

dígaib, takes away, diminishes ; *pres.* 3 *sg.*, 116, 51 *ni·s·digaib* al-lenamain ; 118, 72 a tret, ni·s·digaib al-lín ; but without the infix pron., 123, 136 ni *dígaib* a nert.

digde, act of beseeching ; 131, 37 oc *d.* Dé ; cf. FM. ann. 510 *digde* a cride, the *prayer* of his heart, O'D. has *joy* (!).

dignetur, L. 28, 26.

digno, L. 29, 35.

digrais, clever exploit (?) ; 123, 138 — cloth, gl. clothach in gnim, 'renowned the deed' ; gl. F *ergna*, 'wise act'.

dil, pleasing ; 101, 44 ni·m·dil ced dithrub, T. 'it is not pleasing to me &c.'

díllat, clothing, vesture ; 125, 163 senais *díllait*, but 167 dobert *díllat* i criol, gl. *etach*.

dílocht, faultless ; 130, 14 fiadu huas domun —, gl. dílochtaigthe, *cen locht* ata Dia, 'God is faultless'.

diluui, Lat., 27, 22.

dind (din), from the, 119, 80 *d'in* chloich ; 120, 94 *d'ind* lucht.

dind, hill ; 100, 28 i n*dinnib* (F).

dith (?) 124, 152 li-a mathair *dith* ind lóig, which Stokes translates in *Goid.*, "at (its) mother the calf suckled" ; but *ind loig* is *gen. sg.*, and even if we read with F *lóeg*, it is impossible to take *ind* as a *nom.*, and both MSS. have *ind.* Of course, it is perfectly easy to *emend* the text by substituting *in* for *ind*, but it is not absolutely certain what the previous word *dith* means. Colgan's *sugebat* is of just as much value as the gl. *ro'dinestar*, save that it is perhaps a little more definite, but it does not follow that either authority is final in the case,—and there is no other, for the word does not occur anywhere else. The text, as it stands, took *dith* as a noun. Now it is noteworthy that LB says nothing about *sucking* : boi in loeg immalle ri·a mathair, 'the calf was there *along with* its mother' ; and Cogitosus knows just as little as LB of any "sucking," for Colgan's text reads : "ut nullum .... sustineret damnum ipsa hospitalis, quae vitulum amiserat suae vaccae, alterum in eadem forma cum sua invenit vacca &c." It must be a noun ; the choice lies between an infin., *dith*, τὸ sugere, and *dith ind lóig*, 'the loss of the calf', for '*the lost* (*missing*) *calf*,' quae *vitulum amiserat* suae vaccae. If this seem too unguaranteed an interpretation, there is nothing for it but to take *dith* = 'act of sucking.' I shall not labour the point, but surely 'the calf suck*led at* its mother' is not a happy expression. Irish forms are complex enough, but *dith ind lóig* does not justify the acceptance of *dith* = *suxit !*

ditiu, protection ; *nom.*, 27, 15 rop — dún ; *gen.*, 102, 51 lurech *diten ; dat.*, 134, 40 do'm *ditin.*

dithrub, un-inhabited spot, desert ; 101, 44 ced — Temair.

dithrubach, hermit, recluse ; 27, 19.

diuir, small, trifling ; 117, 62 nirbo *d.* in gabud, *gl.*, bec, dereoil ; FM. 925.

diumasach, proud, haughty ; *pl. acc.*, 105, 7 dedaig *diumaschu.*

do, *prep. reg. dat.*, to, towards, &c., of motion, 99, 18. 101, 34, 36. 102, 45, 52. 120, 102. 113, 10. 125, 164 ;—purpose (with infin.), 113, 24 ;—give, &c., 100, 30, fogniad *do* X. ; 101, 33, 35, 40 pridchad (soscela) *do* X ; 102, 53. 105, 11 (guidmit). 105, 13 (being adjudged) *to* ;—keep *from* (doing) 100, 27 ;—dat. *commodi*, 102, 49², 51. 113, 23. (130, 10). 125, 164 ;—or of *origin*, 110, 16 ; or *possessive*, 122, 132 ;—(-partit. gen.) 103, 67 mor *do maith*, multum *boni* 115, 46. 119, 74. 123, 133. 125, 161 ; with *art. def.*, (*do'n*, 110, 3. 115, 37. 126, 182, 185) *do'nd* 99, 15 ; with *pron.*, *dam*, to me, 129, 3. 134, 44. *duit*, to thee, 102, 50 ; *dó*, to him, 102, 53. 120, 98. 122, 132 ; *di*, to her, 117, 57, 62. 119, 75. 120, 97. 121, 117, 119. 123, 139. 124, 145, 154. 125, 165, 169 ; *dún*, to us, 26, 2. 27, 15, 20. 29, 34. 102, 58. 127, 212. 132, 47, 49 ; [*duib*, *doib* carent] ;—with pron. adj., *da'm* (do'm) to my X, 119, 73 (da'm) ; *dom*, 127, 210. 129, 4, 5. 131, 30. 134, 32, 34, 38, 39. 135, 2 ; *domm'* (before vowels *i* and *a*), 130, 15 ; 134, 33, 37, 40. 135, 48, 55 ; [not before *e*] 134, 35, 36 ; *di-a*, to his &c., 102, 53. 111, 23 ; *di-ar*, to our, 26, 5. 27, 16, 20. 28, 31, 34, 35. 30, 45. 126, 198. 132, 51. 159, 7 ; *do raith*, 115, 51. 122, 122. 125, 173 ; 102, 50 *du.*

do, poss. adj., thy ; (102, 52 *du*) ; 132, 49. 159, 12, reduced to *t* in the pretonic after prep., 102, 51, *i-t-blu.*

dobert [A] (he) gave ; 102, 53. 118, 71. 119, 85 [gl. *tucad*, *was given*, *brought !*]. 123, 139 [gl. *do'ucc*, gave, but the text F has *asbert !*]. 125, 167 (he put) ; [Z] *imper.* 2 *pl.*, 30, 50 *tabraid* forgall for ordan B.

doreth, was given, sent &c.; 97, 2 — fo deraib; 121, 117. 125, 164 (— do Letha, gl. *no·theged* went, a semetipso ruccad, was brought by himself). 125, 169.

dochum, *prep.* (reg. *gen.*), towards; 99, 13 — n-Erend; 102, 50 — nime; 103, 66 — n-Isu; 122, 123 — feda.

do·faid, } he sent; 98, 9 dofaid tar Elpa huile (gl. Victor *sent* P. *ro·faidestar;*
do·faith, } 101, 39 *do·faith* gith gáithe déni (?), gl. adds quia [qui] *missus fuit* a Deo ad praedicandum; cf. also 102, 47; see *faidim.*

do·foscaig-im, 130, 9 húasal trinoit *do·n·foscai*, gl. *ro·n·thodiusca*, may it *awake* us (from the death of sin), and also 'it *hath overshadowed* us,' do·n·*fofoscaig*, but here the subsequent, 'it effected' that [we are?] shadowed (*foiscte*, imaged?) quia ad similitudinem Dei facti sumus, (as also the follg. note), *seems* to refer to the Holy Spirit hovering over the *face* [of the deep?], and thence perhaps the 'overshadowing' is referred to. In any case there are two totally differing explanations given: *do-fo-scaig-*, 'ob-umbrare,' and *do-fo-sek-*, 'expergefacere'; the latter [A] *do-fósc*, [Z] *dí·osc*, *dúsc-*; from the [Z] form apparently, we get 101, 34 *do·s·fiuscad*, 'he was awaking them', where F has *do·s·fuisced*, the *i* representing the soft timbre *fo-s'k.*

dogniu, I make, do; *imperf.* 3 *sg.*, 101, 33 *dognith* mor-ferta (faciebat); *perf.* 3 *sg.*, *do·rigenai* only in Broccan's 115, 45. 119, 74, 82 (*·genai*); 119, 80. 123, 133. 125, 161 (*·gne*); so also the *passive* 115, 47 ma *do·rontai* ar dune, but F has *ar ni dernta.*

doine, pl. of *duine*, q. v.

dollaid, 113, 20, seemingly read by the gl. (*do flaith*) *De*, 'to God's *kingdom'*; *cf.* Windisch's reference to Felire Mar. 6, *ro·n·snadat do laith De* . . . sluag &c.

dollotar, see follg.

doluid, (he) went *towards* a definite goal, 102, 46; pl. *dollotar* 103, 61.

·dom·, as inf. pron. 'to me', 135, 66 ro·*dom*·labrathar, also *·dam·*, 135, 68.

do'm, to my, see under *do.*

domnu, deeper, compar. of *domain*, *doimin;* 114, 35 *domnu* murib, gl. *fudumna* quam mare.

domun, world; 130, 14 huas —; *gen.*, 113, 16 [caithem] in domuin.

·don·, inf. pron., to us, 26, 1 *for·don*·te (28, 31), 'may he succour us'; 126, 178 con·*don*·fair, may she protect us; 127, 208 for·*don*·rabat, may they be upon us; and cf. the extraordinary tmesis in 126, 177 *for·don·* itge B. *·bet*, which probably is the result of a resolve to secure alliteration.

dorchaide, dark, gloomy; 105, 14 demna —.

do·r·eracht, perf. of *do·es·* √ *reg*, *do·r·íracht*, 'has deserted, abandoned'; 101, 43 is cian — Emain, 'kingship has long ago forsaken Emain.'

[*do·rethim*, see under *·rertatar.*]

do·rímim, see under *ruirmim.*

do·r·ingba, subj. of *do-(ro)in-gab-*, to ward off; 130, 17 cech s(a)eth *doringba*, may he ward off, cf. *as·r·in·gaib* Ml. 22 d 9, 32 d 8 'excedisse.'

do·thlaichiur, I beg, *pret.* 3 *sg.*, 120, 94, mír *dothlúchestar*, gl. ro·thothlaigestar.

doub, river; 121, 107 gl. ind *aband.*

drochet, bridge; 129, 7 — bethad.

drui, druid, wizard; *pl. nom.*, 100, 21 *druid; acc.*, 106, 5 *druide; gen.*, 135, 54 druad.

drung [drong], crowd ; *pl. acc.*, 110, 6 sech *drungu* demna.

du, for *do*, thy, 102, 50.

dualaig, vice, sin ; *pl. gen.*, 134, 42 ar aslaigthib *dualche*, cf. Ml. 58, 20 inna n*dualche*.

dub-rechta, black-laws (paganism) ; 135, 51.

duine, human being, homo ; (115, 47 dune) ; 125, 62 ni fail *dune*, 134, 45 : *gen.*, 135, 65 i cridiu cech *duine*, (135, 55 anman *duini*) ; *pl. dóine* 97, 5. 100, 24.

duit, to thee, 102, 50, see *do*.

dul, act of going, to go ; 102, 45. 126, 180. 126, 185.

dúla, *gen. pl.*, of *dúil*, 'element' ; 30, 53 rig na *ndúla*.

dúlech, elemental, (creator of the elements, very common later as *coimdiu na ndúla*, &c.) ; 131, 135 Dia ——.

dúlem, Creator ; 133, 5 in *dúlemain* dail, of quite uncertain construction : by the form it should be *dat.* (or *acc.*), (confession of unity) in the creator of — (?).

dún, to us, see *do*.

Dún, Down [Downpatrick] ; 101, 44 Dún Leth-glasse.

dur-chride, hard-hearted ; 105, 6 fri druide —.

-duthracht, wish, will ; 105, 13 do mi-duthrachtaib demna.

e, he, pers. pron. 3 sg., masc. *he*, fem., *hí*, ntr. *ed*.
he, 102, 47, 56.
hí, 125, 165.
ed, [after *is*], 26, 4. 97, 1. 99, 12. 100, 24. 129, 2.

éc, death (?) ; 130, 23 ni·m·tharlc *éc* na amor, but as the saint could not pray that '*death* should never overtake him', some other meaning seems to lie hid in the words : the gl. *lí taisi*, 'ghostly colour', does not make the matter any clearer.

ech, horse ; 121, 109.

eclais, church ; *acc.* 126, 186.

ecnach, act of blaspheming ; detraction ; *gen.*, 112, 5 ni mor n-*ecnaig*.

ecnairc (?) 112, 9 nir·bu —, which the gll. render *ecnaigthid*, detractor, satiriser, ni dénad écnach neich, 'she never depreciated anybody'. But there is no reason for supposing the existence of a word *ecnairc* with this meaning : the two words occur just above, *ecnairc* 4 and *ecnaig* 5, and no doubt there is a confusion of transcript ; indeed the very next line, with the utterly impossible *ni bu cair* T, (*ni pu chur* F) shows that alterations must be made.

écnairc, only in the phr. *ar* —, 'for the sake of' ; 112, 4, and 118, 70.

ed, see *e*.

éc-lind, probably death-pool ; 131, 29 gl. lind eca, F 'which brings about death,' where also there is another gl. unfortunately unintelligible :—

F ar cech ni ē g line [ni em ? mem ?]
'T ar cach,ni na bag lind
F ar cech ni na pa g line

éitsecht, death ; 102, 60.

elc, wicked (?), 112, 9 nir·bu elc, gl. *olc* 'bad,' and *emilt* 'insolens', *prolix*.

Heli, n. pr. 26, 5 (the prophet).

Elpa, Scotland, Britain (?); 98, 9 tar—, gl. 'for Alba was a name for the whole British island olim', quoting from Bede.

Emain, n. pr. of town, ancient capital of Ultonia; 101, 43 i n-Ardmacha fil rígе, is cian doreracht Emain, 'Armagh has sovereignty (ecclesiastical), but sovereignty has long ago [since 331 A.D.] departed from Emain.'

Emer, n. pr. sons of Emer, 101, 37 meicc *Emir*.

én, bird; 122, 27 senas in n-én; *gen.*, 112, 2 suide *eoin* i n-ailt, 'seat of a bird on a cliff', which is a very vague expression of doubtful meaning; but the gl. has an alternative, the seat of *John* in *alt*itudine suae aetatis, probably denoting St. John on Patmos.

endgai, innocence; 134, 19 — nóem-ingen.

Enoc, n. pr. Enoch; 26, 5.

eo, salmon; *gen. iach*, 123, 144.

Eoin, St. John the Baptist, 27, 15; [perhaps the Evangelist in 112, 2 according to gl.]

epscop, bishop; 131, 42; *pl.*, 117, 61 epscoip.

erchor, cast (of a javelin); 131, 25 ni·m·thairle *erchor* amnas, gl. *templatio* diabolica.

Erimon, n. pr., the children of *Emer* and *Eremon*, as a general name for the Irish, 101, 37.

Eriu, Ireland; *gen.*, *Herenn* [F. always *Herend*], 30, 47, 49 (noeba, oga). 99, 13 (dochum n-). 99, 18 tuatha, 100, 19. 101, 41. 102, 52 (for). 103, 61 (clerich). 105, 2 (prím-apstal); *dat.*, 99, 15 do'nd Erinn, F always has the final *-nd*, whereas T always has *-nn*.

erlabrai, utterance, speech; 134, 37.

érlam, patron saint, referring to Patrick and to Brigid, 30, 47, 49.

érlam, patronage; 126, 189 ateoch — St. Brigte, 199 conacna frim a h*érlam*.

ernaigthe, prayer; *pl.*, 26, 10 ro·n·sóerat a n-*ernaigthi*; 27, 24 *airnigthe* F *ernaigthe*; *dat.*, 134, 15 -thib.

ernais, she gave; 113, 14 gl. *ro·ernastar*, practically a new root *ern-*, elaborated out of the enclitic form of *as-rén-*, cf. O'Dav., p. 103, sub '*lupait*, fer *ernis* muca hir-rath, cf. *asrir*.

ern-bás, death by sword (?), bloody death; 131, 27.

erthar, 29, 39 ro·erthar in guidi -se, gl. *ro·ernither*, as if from preced. root *ern-*. From the orthotonic *as-ren-* we find a passive *fut. as-rirtar;* cf. SM. II. 396, y. III. 212, 13; so that the glosses of TF might suggest a connexion with this verb, as if it were taken for *rirtar*. F has (*ra*)·*firthar*, 'may it be verified'. Quite apart from the form, the sense is against *ern-*, which means *to pay out*, and only secondarily, *to give* [as *in stock*, &c.], but a prayer is not *given*, it is *answered*, and *ern-* cannot bear that meaning. The preferable basis is of course *ferthar*, 'let it be granted,' which also is gl. by O'Dav. 91, *ernithar*, as is *ro·fera* by *ro·ernistar*, p. 92, from a quotation of SM. V. 502, 22, and frequently used = 'give' in BL; cf. Wb. 18b, v. 13.

erus (?) 135, 64 Crist il-*lius*, is-*sius*, i n-*erus*, 'in *poop*' (?), but all the three words are objects of speculation rather than of knowledge.

es [aes], age; 29, 43 cen es.

es [éis], track, trace; 98, 8 marait a *es*, gl. a *folliucht*, only that *marait* by its form is *plural*, which *es* is not;—after prep. *di-*, in the track, rear of, 102, 53 di-a es', 'after him'.

eseirge, resurrection ; 133, 9, 14.

eslinn, unsafe, dangerous, F 131, 29 gl. *es-inill*, unsafe.

·esmart (?) 106, 12 Pk. prím-abstal, *do·nn·esmart* i mbrath, which the gll. render by the *fut.*, *do·nn·esaircfe*, he will save us, dogena ar tesargain. There can be no doubt that the meaning is 'to save,' do·es·com -√ *arc*, but the final *t* is inexplicable, for there is no such thing as a future-ending in *t*: its analysis can hardly be other than that given by Zimmer, ZVS. xxx. 209 note, *do·nn·es·cm·art*, 'who hath saved us', from do·es-com *-arc*.

Esu, Joshua ; 102, 59 hEsu.

·etach, see *ateoch*.

etaide, was got ; 112, 5 ni mor n-ecnaig *etaide*, which the gl. apparently renders, 'not easy was the disparaging of her,' ni bu assa a hécnach, from which no hint can be got as to the analysis of *etaide* in the passage, because *trinoit* must be connected with the preced., for it is not genitive, and there is no such case as a *locative* case in Irish. The stanza is altogether unintelligible.

éstecht, act of hearing ; 134, 35.

étrocar, merciless ; 135, 49.

etrochta, brightness ; 134, 24 (of snow).

etrum, cpd. prep., between me (and X), 126, 191 robbet *etrom* ocus pein ; 135, 48 tocuirius *etrum* fri cech nert n-amnas.

fa, under *fo*.

faidim, I send ; *pret.* 3 *sg.*, 29, 33 amal *foedes* (F faides) ; *pass.*, 116, 49 di-a *foided*, from which she was sent ; see also *do·faith* ; *pass. subj.*, 29, 34 *do·r·oiter* dún, may he be sent to us, *do·rò·foiter*, F *·rr*.

fail, substantive verb *pres.*, [impers. cum *acc.*], there is, there are, [*il y a*], only in *Broccan* ; 123, 134 ni *fail*, there is not [any one] who can, &c. ; 125, 162 ni *fail* dune do-da-decha ; 127, 209 *fail* dí chaillig, 'there are two nuns [virgins] in heaven' ; but written *fil*, 30, 48 for cach *fil* indi, every one who is therein ; 101, 43 i n-A. *fil* ríge.

fair, on him, see under *for*, *prep.*

fair, see *fo·ro·raid*.

fáith, prophet ; 29, 37 ; *pl.*, 30, 44 *faithi* ; 26, 14 fáthi ; *gen.*, 134, 16 *fátha* ; 135, 49 *fáthe*.

fán, slope, declivity ; 121, 110 fo —.

·farggaib, he left ; 98, 10 co-nid·farggaib la G., so that he left him with G. ; from *fo·ad·gab-*, with infix *ro*, [fo·r·ad·gab =] fo·r·àcaib, in enclitic form *fárcaib*.

fás, waste, deserted ; 100, 20.

fátha, see *fáith*.

faisine, prophecy ; 100, 22 ro·fírad ind [f]atsine [(f)aitsine F].

·fé, may he bring (us) ; 26, 1 (29, 38) *do·n·fe*, gl. *ro·n·fuca leis*, (*do·n·fuca leis* F) ; 110, 3 *do·n·fe* do'n bith-[f]laith, gl. *do·n·fuca* ; the augmentless (2 and) 3 sg. aor. injunctive from *do·fed-*, *do·fe(t-s-t)*, from √ *fed-*, *to bring to* ; [cf. *·te*, *·re*] ; *imperf.* 3 pl., 99, 13 *do·d·fetis*, they were bringing him to Ireland, (angels were seen busy therein,—it is not *preterite* but *imperf.*)

Fea, n. pr. Mag Fea, plain in co. Carlow, 121, 118.

fecht, time, 'fois' ; 123, 138 in *fecht n*-aile.

fechta, fought, ppp. of *fichim;* 102, 57 in cath *fechta* i mB., gl. factum (!).
feda, see *fid.*
fedim, see *fe.*
fégad, act of looking; 30, 44 in the *cheville*, *ard f.*
fége, sharpness; *gen.*, 126, 194 rop sciath fri foebra *fégi* [fége F]; possibly *pl.* of adj. *féig*, fierce, keen, cf. MR. 182, 7. 194, 2. 224, 6, &c.
feiss, act of sleeping; 100, 27 do f.
-feladar (?) 26, 1 *ro·n·feladar*, prob. 'may he *veil* us, cover us,' gl. dorata a fial torund di·ar ditin, 'may his veil be thrown over us for our protection'.
fenamain, basket-car; 116, 50 hi f., in curru *vimineo*, as Colgan renders it rightly; gl. has *fén*, 'wain' (?).
Fene, 101, 40 pridchais Xt do thuataib *Fene*, to the tribes of *Irish folk*, but there is nothing here to show its structure, gen. *sg.* or *pl.*
fer, man, male; 'vir'; 122, 131. 123, 136; *pl. fir*, 102, 52; *gen.*, 134, 20 hi ngnimaib *fer.*
feraim, I pour, rain; grant, bestow; *pret.* 3 *sg.*, 117, 60 ferais anmich; *imper. pass. sg.*, 29, 39 *ro·*[*f*]*erthar* in guidi -se.
ferr, better; 112, 8 ferr cinis, gl. is ferr ro·genair, who was best born; 126, 187 taithmet F. ferr cech nath.
ferta, *pl.* of *firt*, miracle; 101, 33 mór-ferta; *dat.*, 115, 46 *fertaib* 123, 133. 125, 161.
fescor, evening, 'vesper'; 116, 54.
fethim, act of watching; 132, 51 ateoch in rig, di-ar fethim, 'to watch over us'; see Hom. and Pass., *fethium.*
-fetis, in do·d·fetis, see *-fe.*
fetis (?) 103, 64 aingil Dé i cet-aidche *ar·id·fetis* cen anad, prob. *imperf.* 3 *pl.*, of *ar·feth-*, 'kept watch over him'; the gl. of F is not clear, *ro·er·fetsetar* (they sang?), or *ro·etsetar* with *cum eo* to represent *-id-*, in a way that the infix pron. does not bear.
feua, goodness (?), according to the gl. *mathe*, 100, 24 is ed tuargaib a [f]*eua* [= *feba*, *pl.* ?].
Fiado, Lord [gl. dia maith, good God]; *nom.* 130, 14 *fiadu;* 131, 31 *fiado*; *voc.*, 29, 39, 41 a fiada (fiado F); *gen.*, *fiadat* 26, 14. 105, 7. 126, 187; *dat.*, *fiadait* 29, 35 [fiadat !]
fiche, twenty; pl., 101, 40 tri *fichte.*
fid, wood; *gen.*, 122, 123 dochum *feda.*
fil, under *fail.*
find, bright; 105, 7 *find*-nime; *pl.*, 131, 34 arbaga *finna.*
fine (?) *sins*, (wicked) deeds, gl. *beta*, *pectha* 130, 13 fitir ar *fine*; but F has *ar mbine*, and undoubtedly *bine* occurs = 'fault, crime'. Cf. FM. sub ann. 448 gan *bine*, and cf. the very common word *bith-binech*, *bith-binche.*
fír, true, real; 29, 41[1] rop fír, 39[2]; *fem. gen. sg.*, 101, 42 inna trinóite fíri [fíre F].
  fír-deacht, 101, 42.
  fír-óg, 110, 13.
firaim, I make true, realise, fulfil (prophecy); *pass. pret.*, 100, 22 ro·firad ind fatsine.

firén, righteous, truthful; 134, 20 (τῶν) fer *firean*.

fís, vision; 99, 14 atchithi hi *fisib*.

fiss, knowledge; 135, 55 fri cech —.

fissi, to be known; 97, 3 ba —.

fitir, knows; *depon. pres.* 3 *sg.*, 130, 13.

fithisi, in phr. *hi f.*, back; 99, 13 do·d·fetis *hi f.*, carried him back again.

·fiuscad, see *dofoscaigim*.

flaith, kingdom; prince, ruler; 29, 42. 126, 184; (see sith-flaith, bith-flaith) *gen.*, *flatha*, 29, 40. 100, 22. 111, 17. 112, 8. 113, 24; in 127, 203 it is impossible to imagine the construction, ro *flatha* Dé, for even reading *rop* with F will not produce the tr. given by Stokes, '*of* God's Kingdom *be* every one' &c.

flaithem, ruler; 28, 31 — nime.

fliuch, wet, damp; 100, 31 cuilche —.

fó, good; 121, 106 fó leó, gl. *maith;*
fo-uair, lucky hour (?) 114, 29.

fo, *prep. reg. dat.*, under; 97, 2 fo deraib; 121, 110 fo fán, (ran) down (the) slope; 117, 60 fo'n bith, 'throughout the world', 26, 6 fo'n mb.; 117, 64 *fa thri* = thrice; 102, 47 *fa·des*, southwards.

foaid, he sleeps; 100, 31 gl. *no·chotlad* 'dormiebat,' but it is quite impossible to have an imperfect 3 sg. ending in *d* of soft timbre. There can be no doubt of the meaning, but no satisfactory explanation of the root and its many forms (or substitutes) is to hand yet: Thurneysen's ingenious substitution of √ *vas* instead of √ *svap* in the forms of the *perf.* does not explain the forms of the *pres.*

fochaid, suffering; 26, 13 lob cosna fochaidib.

fo·chelim, I expect; *pass. pret.*, 99, 15 tichtu Patraic *fo·ro·chlad*, 'it was expected'; but gl. F *foclos* 'was heard', or *foroclas* (?).

Fochlad, n. pr. wood of Fochlad, name of a land in Hui Amalgada in the N.W. of Connaught; 99, 16.

fochraicc, reward; *gen.* -e, 133, 14. 135, 59.

focres, was flung; *pass. pret.* of *focherdaim*; 120, 96. 123, 143 *focress*; 124, 157, always with same gl., *ro·laad.*

faebur, edge (of weapon); *pl. acc.*, 126, 194 sciath fri *foebra* fégi.

foedes, *foided*, see *faidim*.

foessam, protection, in the phr. *for f.*, upon [= under] the protection of a person; 26, 2. 30, 53. 127, 212; gl. for *foesitin*.

fo·frith, was found; 124, 158, see *frith*.

fogair, (fo·garim) 26, 6 secip leth fo'n mbith *fogair*, gl. *fograiges* .i. done tomathium, 'threatens'; the word is common enough in the sense of to proclaim, order, and (with *cath*) to challenge (to fight), *fuagair*, *fuacrad*, [so that this idea may underlie the text in T 115, 37 *fuacru* do'n cath, where F has quite another reading], from *fo·od·gar.*

fognam, service; 97, 5 i f., 'in service.'

fogniu, I serve (dat.); *imperf.* 3 *sg.*, [A] 100, 30 *fognad* (do ríg aingel); [Z] 97, 6 di-a *fognad.*

foisin, occurs in the Lorica Patricii, 133, 4 where it should obviously be read *co foisitin*, as Stokes suggests.

fo·nenaig, he hath cleansed, 105, 9 fonenaig (iath·maige Herenn), gl *ro-*

funigestar, and dorigni a *funech* i.e. a *glanad;* redup. perf. of √ *nig-*, *nenaig*, cf. *dedaig* (l. 7), √ *ding-*.

fontis, L. 28, 28.

for, *prep. cum dat.* (acc.), on, upon.
 physically, 98, 7 *for* tonna [= muir]; 100, 31 *for* leicc; 102, 46 *for* set, 103, 62; 113, 19 *for* maig; 113, 22 *for* medon X, 118, 66; 118, 68 *for* deslem gréne; 124, 148 *for* ten; 131, 44 *for* talmain, and so *for* nim 'in heaven', 100, 28. 114, 32 (but 131, 45 has the astonishing form *for nem*); 98, 7 *for* tonna 'on sea'; 101, 41 *for* tuaith, 'on land', 'over the earth'; idiomatically used, 126, 186 *for* rith, 'at a run' (?); and in the phr. *for* foesam, or *for* snadud, = 'under the protection of some one', with *dative* of the person protected, 98, 2. 30, 53. 127, 212. and 132, 49.
 prob. with *accus.* in the expression 'blessing upon &c.' 30, 47-52*.
 with *def. art.*, *forsin(d)*, 30, 48. 98, 8; pl. *forsna* 30, 52; with pronom. element, *mas. sg.*, *fair* 127, 206.

forbrat, upper garment, cloak; 118, 67 gl. her *hood*, or 'any outer garment in general.'

forcraid, surplus, superfluity, excess; 125, 175 ni furecht — ann.

forcuirim, I do violence on, outrage, attack; *pret.* 3 *pl.*, 122, 131 in fer *for* da·*corsatar*, whom they attacked, gl. *for ro·chuirsetar*.

for don· (?) 126, 177 *for don·* itge Brigte ·bet, which the gl. renders, 'may her prayers be upon us', treating *fordon* as the cpd. *prep. cum pron.*, *fornd*, 'upon us'! The F gl. however renders, 'may her prayer be helpful to us', assuming a cpd. verb, *for don·bet*, with an unexampled tmesis. The 'additional' stanzas have 127, 208 *for don·rabat*, but the form in line 177 *fordon* is simply the abstraction of an archaizer.

forgall, testimony; 30, 50 cain-f.

forglu, the choicest, best, 120, 99, 100 gl. *togu*; quite a common word with this meaning, cf. FM. *ann.* 763, 1100 and cf. 1366; MR. 110. It is unusual to have *forglu* repeated in successive lines, but the *case* is perhaps different, the last line meaning, 'the best of the cows loved it (the calf)', though the gl. takes it the other way.

formidine, L. 27, 24.

fo·ro·raid, succoured, helped; redressed; *perf.* 3 *sg.*, 117, 63 main·bad fo·ro·raid in rí, 'unless the king had helped', where the gll. are quite explicit, T mani·*fortachtaiged*, F *furet;* the latter clearly points to the root *fo-reth-;* cf. the interesting form ·*fair*, which occurs twice: 126, 178 *con·don·fair*, where F. has *co·don·fair*, gl. *ro·n·fore*, and *done ar foridin*, 'may she succour us', 'may she effect our assistance', and 181 *do·n·fair*, gl. *done ar toridin*, where ·*fóir* is the form with retracted accent for *fo·rè* [=*fo·reth-s-t*], as Zimmer has shown, ZVS. xxx. p. 133, from *fo·riuth*, *suc-curro*. F 121, 112 *fo·ro·raid* [for the *ro·reraig* of T with its gl. *ro·foirestar* T and *ro·forta(cht)setar* F, see under *reraig*.]

forreil, clear, manifest; 119, 84, 88 (of *eyes* and *speech*).

forruib, 98, 8 *forruib* a chois forsind leicc, 'he *put*, *placed* his foot on the stone', seems too weak, i.e. regarding it as a form of *fuirmim*, which undoubtedly is used in the sense of '*setting* foot on', cf. MR. 198, 5 in fod ar a *fuirmenn* sin', ar a *toirnenn* a traigid, 'the sod on which he treads, on which he lays down his foot.' But Zimmer's analysis has suggested an explanation from *forben-*, to cut, *aor.* forbi, in enclisis *ni fórbai*, and so with *ro-*, *for-rubi* in enclisis ni-*fórruib;* this form *forruib* is used here without justification for the enclisis, as the word had

apparently even *then* become hardened into a formula ; cf. it with the citation of Zimmer,

ni *fòrroim* . . . . *for* toind.
forruib . . . . *for* leicc.

forslaice, 27, 18 *do'n'forslaice* (as each ing), 'may it release us from every difficulty', gl. *ro'n'fuaslaice*, perhaps *fo'ro-slak-*, though *fo'od'slak* = *fuaslaic-* is common ; F has an unintelligible *'forslaigset ;* see also *tàrslaic*, pret. 3 sg., enclitic, 29, 33.

fortacht, help, assistance ; 29, 34. 105, 7 ; inf. of for-*tiag-*, in follg.

for'te, 26, 1 sén Dé *for*don'*te*, may God's blessing *help* us, where the gl. gives *tí fornn*, may it come upon us, and by its analysis *fordon te* = *forund de* = tí *fornn*, plainly shows that it is to the hand of a glossator we are indebted for the *fordon* of 126, 177 ; but *for'don'te* is assuredly *not* the mere juxtaposition of *forund* and *te*, but is the legitimate aor. (subj.) *for'te*, of *for-tiag-*, 'sub-venire', of which the inf. is *fortacht*. From this *for'don'* the writer or copyist of Bróccan abstracted a cpd. prep. *fordon ;* which he used in the utterly impossible *fordon* . . . . *bet* 126, 177, and probably in *for'don'rabat*, 127, 208. An interesting parallel is found in FM. ann. 866 do*forthe* an brú, 'that he *may aid* (?) the womb' &c.

foss, rest, quiet, act of staying ; 26, 3 gl. fossidecht ; 121, 116 li-a mucca gabais *foss*, 'the wild pig took up its quarters with her pigs.'

fotai, long, of time ; 102, 56.

fothrugud, act of bathing ; 119, 75.

fraicc [fracc], woman ; *acc.*, 123, 142 fri fraicc ind niad, gl. cumail, 'bond-slave.'

frescisin, expectation, hope, [*nom.*, frescissiu, Ml. 38 *a* 13] ; *dat.*, 133, 14 h — eseirge. A very remarkable formation, because of the tonic syllable with the *fres-*, for the orthotonic is rightly *fris-àiccid*, 'ex-pectat', but the enclitic should be *fre*, and *fres* is probably a contamination :

[A] frith-ad-ces = *frisàicc-*,
[Z] frith-ces = *frec-* ;

cf. ad-cas-tio = àicsiu, so one expects frith-cas-tio = *frècsiu*, but this *frec* early became *fresc-*, and so formed a new base for the enclitic forms. The word is even spelt *freisge*, FM ann. 594 and cf. follg. word.

fresgabail, ascension (into Heaven) ; 133, 9.

fri, *prep. cum acc.*, towards, against ; with ; — with pron. element, *frim ; friu ;*—

A (a) *towards*, of direction : 102, 58 assoith — Gabon ; 121, 107 friu conuccaib, river rose against them ;
(b) behaviour *towards :* 113, 17, 18, 28 acher, cain, comtig — ; 123, 142 ar ulc fri fraicc, *for evil to* the girl ;
(c) help, protect *against :* 27, 16 cobair *fri*, 20 saiget *fri ;* 102, 55 samaiges fri aidchi, gl. *contra ;* 114, 33 no'd'guidiu *fri* cech tress, cf. 135, 48–54 ; 126, 178, 182, 194 (help against) ;
(d) fight *against :* 102, 57 fechta — ; 105, 5 ;
(e) sever *from :* 103, 63 ;
(f) say *to :* 98, 7 asbert — ;
(g) hide *from :* 100, 21 *ceiltis* — [F has *ar*] ;
(h) *along with* [of instrument] : 121, 115 senais fri-a bachaill, where F has *li-a*, blest it with her staff ; 124, 155 ro'sm'bi fri-a boiss, struck it with her palm, or *against* her hand ;

(i) idiomatically, 129, 3 fri'm lorg, gl. dar m'esi, behind me.
B (1) of *time:* 100, 28 *fri* dé, 'by day';
(2) on *occasion of:* 102, 59, 60 *fri* bás na noeb &c.

friscera, he will reply; 131, 135 friscera Dia dulech, but the sense is not forthcoming. The form is normal, *fris*-cèr being the correct pretonic, but *frì*-cer in the tonic syllable, cf. LB 28 β 4 friscèrut, 34 β 49 ni frècer-sa. Here the gl. uses wrongly the *enclitic* form, *freceraid!*

frisinnle, may he arrange, prepare, draw up the statement of my case; cf. the well-known expression in the Brehon Laws of the advocate 'who prepares the *breth*,' *aigne frisindle breth;* and this seems to be the drift of 130, 18 Crist frisinnle mo chesta, (gl. doene [déna?] Xt *frithindel* mo *cest*, where it is utterly impossible that *cest* should mean *sufferings*); and it does not seem possible to allow *frisinnle* to mean *minister to* [*sufferings*], which is merely English idiom, nor is there *frithaile* in the gl., where only *frith .... e* is legible.

fristi, *fristiccim*, I come against, oppose; *pres.* 3 *sg.*, 135, 49 cech nert *fristi* do'm churp.

frith, was found; 117, 58. 122, 132. 123, 144. 125, 171.

frith-adart, pillar, bolster; 100, 32 (F), see LB. 33 β 55.

fuacru (?) 115, 37, where the two texts differ, T *fuacru* do'n cath Coemgen cloth, but F *fó a chrú:* in neither case is any satisfactory translation to hand. St. gave in Goid.: 'She prophesied to the sage that wind would hurl him,' as a rendering of *fuacru* do'n cath . . . *luades* gaeth: no such construction in Irish could ever have been possible. The marginal gl. in T twice speaks of *fó'n chro*, where *cró* is defined as *cró a chubat*, but unfortunately the word *cro* has in itself many meanings, and the exact meaning of the phr. '*cró* of his elbow' is unknown. The gl. continues: Kevin remained for seven years in a standing position without sleep and having the *cro* of his own elbow around him aloft; and again, "as Kevin remained under the *cro* without sleep, so Brigid was not sleepy". It is quite certain that there is no possibility of '*prophecy* that storm *would come*' in the text, the prophecy being extracted out of the *no·thercanad* of the gl.; but besides that, *fuacru* could only mean '*to proclaim, summon*', for of course there is no such thing as *u*-imperfect in any stage or period of Irish writing; and then *cath* means 'battle.' The logical connexion of the stanza with the follg. is therefore, on the text of T, '*a summons to the battle';* and indeed Colgan translates simply 'accesserat ad proelium.' St. Kevin may not have been much given to sleep, but neither was St. Brigid. On the F text, *fó a chrú*, 'under his *cru*,' F has no note or gl. Amongst its meanings *cru* might mean *stye*, 'good was his stye', with contemptuous reference to the small hole in which the saint abode, and which he yet regarded as 'good', or fó-a chrú, 'under his stye, lair', or 'under his (elbow-) *cró';* but each of these leaves us absolutely helpless as to knowledge of the grammatical construction of the line. The text in F makes it impossible to suggest the only reading that could obey grammar, viz. to read *fuacrad*, 'Famous Kevin *was challenged* to the battle'. In any case, the drift of the three follg. lines in a hymn to Brigid, is not obvious.

fuar, I found; 126, 195 ni fuar as-set acht Maire, gl., ni *fuarus*, but F reads *fuair*, 3 sg.

·fuc, see under *tucc*.

fudomna, depth (of sea); 134, 28 — mara.

fuismedach confessor; *pl. gen.*, 134, 18.

fune, act of cooking; 124, 148 for ten ic *fune* ind loig.

furecht, was found; 124, 159 *ni fúrecht* [fuirecht F], 125, 175, in both cases gl. by F ni *airnecht* (*harnecht*), a word that occurs in the hymn 125, 172 nico n-*airnecht* q.v., and *furecht* gl. *frith* in T.

fut, length (of a cast); 123, 143.

Gaba, n. pr. 'Gaba the name of the place, &c.' says the gl. on 28, 28, but also another gl. reads isin *gabud*, 'in the *danger*' (!), just as under *gaba* 113, 27.

gabaim, I take; *pres.* 3 *sg.*, 116, 51 ni·s·*gaib* [F geib] do rath a hoeged; *imperf.* 3 *sg.*, 100, 27 ni co ngebed uacht sini; 100, 29 ni·s·*gaibed* tart [·gebed F]; *pret.* 3 *sg.*, 123, 135 *ro·gab* prainn L.; 127, 204 cach *ro*·d·*gab*, and the later form, 121, 116 *gabais* foss (li-a mucca); *subj. pres.* 3 *sg.*, 113, 27 ba hoen im Xt. co n*gaba*, gl. F co *ro·gabastar* as an alternative gl. to ro·boi ag·*gabud*, 'she was in *danger* till she died'; but whichever be accepted, the sense is uncertain. Stokes renders, "it was only about Christ sang (the) assembly that was frequent with multitudes", but *gaba* is not preterite. What the drift of the stanza is, can only be matter for guessing: possibly that she was the most frequented route for multitudes to come to Christ. Even the prep *im* makes a difficulty. Now in *Hom.-Pass.*, 6828, the words 'significat ecclesiam *pace contineri*' are expressed by 'doforne conid *im shid* . . . *chongabar* in eclais,' so that by reading *congabad* we get 'it was only in Christ that there was maintained a rendezvous that is usual for companies.'

Gabon, n. pr. of place where the sun stood still for Joshua, 102, 58.

Gabra, n. pr. U. G. a great hill in the plain of Leinster where Brigid was, gl. on 121, 120.

gábud, danger; 27, 16. 117, 62. 125, 165. 126, 178. 132, 48. 159, 8; *pl. dat.*, 132, 52 ar *gaibthib*.

gadatar, see *guidiu*.

gaeth, wind; 115, 38; *dat.*, 131, 32 do·mm·air fiado . . . ar *gaeth*, instead of *gaith*, 'against damage by wind'; *gen.*, 134, 27 luathe *gáethe*; 101, 39 gith (?) gáithe déni.

gaire, piety; pious, dutiful service, 103, 68 ba sén gaire i ngenair, where this concluding line continues the preceding thought: "great good he deemed it, to be in the service of Mary's son, a blessing was the pious service in [for] which he was born." Stokes' early conjecture as to the meaning, 'happy was (the) *fate* to which he was born,' lit. 'it was a *luck* of *laughter*', was not happy; his subsequent translation is far preferable, but is not correct: *sen* after *ba* in this construction cannot mean *that*. But perhaps there is an intentional play on *airde* 'sign', and *sén*; as also in the contrast of *uabar* 'pride', and *gaire* 'the service which a person pays to father or mother'.

gairm, call, shout; *gen.*, 99, 16 son a (ṅ)garma F.

galar, sickness, disease; 26, 6. 119, 78. 130, 24 (galor!) *pl.*, 159, 8 ar *galra*.

Galdai, Chaldaea; 28, 27 Ur na Galdai [not *na nG.*, and hardly *na gC.*]

garma, see *gairm*.

garmain, a weaver's beam; 124, 147 (*acc.*) 151 (*nom.*), fem. *i*-stem, for the gen. is *garmnae*, LU 95 *a* 34, but it has been transformed into an *n*-stem, (Judges xvi. 14).

·*gebed*, see *gab*-.

géillius service; 103, 68 beith i ng. meicc M., gl. *geilsine*.

gein, birth, child ; 105, 10 mór-*gein ; gen.*, *gene*, 133, 7.

-*geinne*, under *oen-gene*.

gel-glan, white-pure, 131, 43, where F has the proper rhyme *glan-gel*.

genair, was born ; 97, 1. 103, 68. 132, 53 (ro·g.).

genais, an incomprehensible form, gl. *gniis* bonum, she *did* (good) 113, 22 ; probably an abstraction from (do·ri·)*genai*, 119, 74, 82.

genmnai, chastity ; 27, 19.

gente, gentiles ; 105, 4 breo batses —.

gentliucht, heathendom ; *gen.*, 135, 51 dub-rechta *gentliuchta*.

gér, sharp, acute; 132, 52 ar gaibthib *géraib*.

Germán, n. pr., Bp. of Auxerre, 98, 10. 99, 12.

gilla, youth ; 26, 12 David, in — dána.

gin, mouth ; *dat.*, 135, 65 Xt i n*gin* cech óen.

gith (?) 101, 39 dofaith gith gáithe déni, but the meaning is absolutely unknown ; Stokes presents the curious equation *gith* = Skr. *jati*, in Goid.; in *Trip.*, after the tr., "he went the way of the rushing wind" i.e. the Holy Ghost, we come to the Corrigendum, "the . . . . . of a rushing wind sent him", where the lacuna properly represents our knowledge. Zimmer has hit upon Colgan's *gidh* = 'licet', which cannot be right.

glan, pure ; 131, 43 glan-gel (F).

-*glasse*, Dun Leth-*g.*, 101, 44.

gle, bright, in a stop-gap phrase, 29, 37 monar *ng*.

glenn, glen ; *dat.* 115, 39 i nGlinn-da-loch, in Glendalough.

glinnim, I preserve, keep safely ; *pret.* 3 *sg.*, 120, 90 ba nert Dé *ro·d·glinnestar*, gl. ro·chomet in n-asill, kept the piece of meat undamaged (for a month).

gniad, servant ; 98, 7 gl. by three words of similar import, fri *gnithid*, *fogantaid*, *mogaid* ; [100, 30 fo gnia (?)].

gnim, deed ; *pl. dat.*, 134, 20.

gnuis, face ; 126, 180 dul i ṅgnuis in spirta, 'into the presence of.'

go, false ; 102, 54.

goba, smith ; *pl. gen.*, 135, 54 fri brichta ban 7 *goband* 7 druad.

góeta, was pierced ; 122, 132 in fer for·da·corsatar *góeta* ni frith coll and dó, "the man whom they attacked, ——, there was not found hurt on him" ; the gl. gives 'wounds' or 'was wounded', "for it was not on a real person they inflicted their woundings but on a pillar-stone" [not a real body]. It is in use as the ppp. of the denom. *gonaim*, I pierce, wound, cf. FM. *ann.* 100 *gaotta* flaeth F. f., 'the chief *was wounded*' ; 927 *gaeta*, id. 645, *goeta* do muin geil-eich, '(O'Reilly) *was pierced* on the back of a white steed' ; here too the word is treated as the *pret. pass.* But even so, no sense can be extracted, for whether we accept the reading with one *l*, *coland* [as if colainn, body] or read *coll and* [= hurt[1] therein], or even *col and* [defilement therein] it cannot be brought out aright. The gl. evidently takes it to be, 'the man on whom they inflicted wounds, to him was found no (real) body', but *goeta* cannot mean 'wounds'. And no man *was* wounded at all. I

[1] This is pretty certainly what the writer meant, as it is exactly paralleled by the expression *infra*, 117, 58 ni *frith locht ann la'm* chraibdig ; and cf. 126, 172 nico n-*airnecht and chucai* ; 126, 175, ni furecht forcraid ann.

am inclined to think that Colgan's version *lanceis*, 'goitha' [gaithe], 'on whom they flung their *spears*', is what was intended.

Gólai, Goliah, 28, 30.

gort, field, 117, 59.

grád, grade [of Cherubim]; 133 12.

grian, sun; 102, 58, 59. 110, 4; *gen.*, 118, 68 for deslem *gréne;* 134, 23 soillse *gréne.*

guallocht, 130, 15 perhaps ar cech *gual-locht*, *coal*-fault, *black sin*, but the gl. gives *locht goa*, 'sin of *falsity*', and F text has *goilliuct* (?). But indeed the whole stanza is quite inexplicable, and nobody knows the exact meaning of any one of the final words in its four lines.

guasacht, danger; 129, 6. 132, 48.

guasim (?) 129, 6 Dia do'm chobair . . . . ar cech guasacht no·d·*guasim*, 'Him I [or we] beseech', where it is probably only an adaptation by the scribe, of the word 'I beseech', (to rhyme with *úasum*): his acquaintance with the redupl. form *gi-gius*, *gi-gse*, perhaps also with *no·geiss* (*s*-aor. subj. = ·*ged-s-et*), and his knowledge of the present stem *guid*-, having possibly led him to adopt this form -*guasim*, though even so he did not get his rhyme accurate. The speculation of ·*guasim*, I risk danger, as a derivative or as original of the noun *guasacht* is not happy, but it seems supported by the gl. *biim.*

gude / *guide* } prayer, request; 29, 39 in *guidi*-se 102, 50.

·*guidiu*, I beg, pray, request; *pres.* 1 *sg.*, 114, 33 Dia, *no*·d·*guidiu* fri cech tress, where the gll. both give the *absolute* form *guidim*, [so that *no·d·guasim* (supra) is perhaps merely commentatorial 1 sg.]; 1 pl., 105, 11 *guidmit* do P.; *perf.* 3 *pl.* 99, 17 gadatar.

guin, wound, act of wounding; 132, 48. 135, 58.

i n-, prep. *in*, (very rarely of motion, *into*); often with *h*- initial, with no apparent reason 27, 19. 29. 40, 42. 97, 1. 99, 13, 14. 100, 27, 32. 116, 50. 124, 156. 125, 168. 126, 184. 133, 13. 134, 17, 20;—

prefixes *n*- to vowels, 99, 11. 101, 43. 112, 2. 121, 120. 133, 5, 12. 134, 45, 46. 135, 63; to *g*, 27, 19. 28, 28. 103, 68. 115, 39. 126, 180. 134, 20. 135, 66 [but is always written *inn* before poss. adj. *a* 114, 31. 117, 59. 120, 96. 122, 125, 128]; and to *d*, 98, 10. 100, 28. 120, 104; does not *visibly* affect *tenuis* or *f* [all of which however were no doubt affected, probably just as at present]; *c*, 103, 64. 120, 103. 125, 167, 168. 134, 45. 135, 64 [but *in* is written before *cech*, 101, 36. 135, 66, 67]; *p*, 134, 17; *t*, 29, 40. 100, 32. 118, 68. 124, 156. 125, 171. 134, 16; *f.* 29, 42. 97, 5. 99, 13, 14. 116, 50. 126, 184. 133, 14; or *s*, (97, 1, 100, 29.) 134, 46 (save in the unknown word *is·sius* 135, 64 where the other text has *ipsius* !); — assimilates its final nasal to initial liquida: *l*, 29, 43. 101, 33. 102, 45, 52. 135, 63 (?), but not in 100, 27; *m*, 123, 143, 144. 124, 156. 126, 192;

With the original sibilant of the def. art., it blends into *isin* 101, 38 (*into* the great pit), but with *dat.* of *rest*, it uses only the simplex with certain nouns, e.gr., 127, 209 ir-riched, '*in the* Kingdom'; 118, 68 *i taig*, '*in the* house', 'at home': 120, 103 i carpat, '*in the* chariot';—

With pronom. element, 1 sg., *innium*, 'in me', 135, 60; 3 sg., m.n., *ann*, in him, it, 117, 58. 125, 172, 175; *fem.*, *indi* (in eâ) 30, 48; 1 *pl.*, *innunn*, in us, 110, 9. 159, 2; 3 *pl.*, *innib*, 'in them', 99, 11 (F *indib*); before poss. adj., *i 'm*, 135, 61; *i't*, 102, 51; *inn-a* [see above]; —

cpd. with *rel. pron. elem.*, *i n-*, 103, 68 *i n*genair; 115, 48 *i* cuala; 123, 140 *ir*-ro·cloth.

i, *hi*, she (?) 125, 165 but v. note.

iach, gen. of *eó*, salmon, 123, 144.

iall, flock; *pl.*, 126, 182 cath fri ſalla ciara, battle against black *flocks* (of devils), gl. *elta* duba demoniorum; cf. LU 63a20 ſall geise oc folúamain uassa; 68β19 dia tſ *iasc* . . . dia tſ *iall*.

iar, prep. (dat.), after; 103, 63 — sethaib; 111, 21 — sinit; 115, 40 — saith.

iar-suidiu, after that, afterwards; 116, 53. 124, 158.

iartaige, descendants, posterity, successors; 100, 20 meraid co de a *iartaige*.

iarum, afterwards; 100, 31. 118, 67. 120, 101. 124, 156.

iath-maige, land-plains; 105, 10 gl. *ferand*, 'land.'

ic, 124, 148 see *oc*.

·*id*, inf. pron. 3 sg., 98, 10 con·*id*·farggaib; 102, 47 ar·*id*·ralastar, 124, 150; 120, 98 con·*id*·rualaid; 103, 64 ar·*id*·fetis.

iccaim, I heal; *pres.* 3 *sg.*, 101, 34 *iccaid* luscu.

iccim, see under *riccim*.

·*icfed*, he would come, see *ticcim*.

idlacht, idol-worship; *gen.*, 135, 53 fri himcellacht n-idlachta.

·*idn*· [see also under *co* n-], infix pron. (?), 115, 40 con·*idn*·arlaid; 122, 128 con· *idn*·imbert.

Iesu, Joshua, 26, 12; Jesus 27, 17.

iffern, hell; 131, 39 (nn) (nd F). 159, 10.

Ignati, L., 27, 18.

il-, for *i n-* prep., before initial l, cf. *il-laithiu*, *-lethu* (*-lius*?), *lobra*.

il, numerous; pl., 97, 6 batar *ile*.

il-ainglech, many-angel possessing; 26, 10 co rig n-il-a.

ilar, plurality; 135, 59 — fochraice.

im-, for prep. *i n*, before initial *m*.

im, butter; 116, 50 la *cet-im*.

im, prep. around, about; 113, 27 im Xt (?); 115, 42 im ṡeirc Dé, 'in the matter of loving God',;—with pronom. element: 1 sg. *immum*, 130, 19; 2 sg., *immut* 102, 52; 3 *sg.*, m. *imme* 30, 47. 101, 36 (*immi*), 100, 31 (*imbi*); *fem.*, *impe*, 30, 49. 119, 76.

·*imbert* (?), 122, 128 con·idn·imbert inn-a laim, which St. translates, 'so that it [the bird] played in her hand,' but as this tr. takes no heed of the pron. inf. ·*idn*·, it might be better to tr., 'she stroked it with her hand, played with it, soothed it', the *manu tangens* of Cogitosus.

imcellacht (?), 135, 53 fri hi. n-idlachta, denoting some sort of *evil practice* or idol-worship, but there is nothing to show of what kind.

imdegail, act of protecting; 27, 20. 126, 198. 134, 38. 135, 56.

im-malle, together, conjointly; 127, 208, cf. 103, 66 *malle*.

imm-um, *-unn*, *-ut*, see *im*.

impe, see *im*.

im·radim, I reflect upon; *subj. pres.* 3 *sg.*, 135, 65 cech duine *immi*·m·*ro*·*rda*, who may think on me, *-rò·r(a)da*, cf. LU 109 a 46 *im·ro·rdaim-se*

(de); 132, 27 ní *im·ro·rdiusa*; for the infix pron., cf. Ml. 44 c 25 *imi·m· thimm·er·chelsat*, 'circumdederunt me', *imi·d·fo·r·ling* &c.

imthecht, journey, going round, in pl. of a person's *ways, ongoings*, conduct; 114, 31 ba menn inn-a himthechtaib, obviously used as a stop-gap line both here and 122, 125, in neither of which has it the slightest logical justification that would not have applied equally to any stanza in the piece.

imthigim, I go round; *subj.* [*s-aor.*] 3 *pl.*, 26, 8 *imm·un·tisat*, 'may they surround us' [F immo·n·*tesat*]; 99, 17 ar a n-imthised lethu, that he should go round Italy, as F suggests, ar a *n-imthiged Etaili*.

imthús, act of preceding (as guide); 134, 34 ciall Dé do'mm —; cf. the gl. on *rempe* 125, 166.

in, def. art.

mas. sg. nom., *in*: does not affect the initial consonant following; but prefixes *t*- to initial vowel 101, 39.

fem. sg. nom., *in*: aspirates the initial *tenuis* following, 110, 11. 126, 193; is written *ind* before initial liquida 111, 20 (r). 112, 4 (n). 115, 44 (n). 119, 82 (n). 124, 150. or deleted f, 100, 22. 110, 13.

the *ntr.* form *an*, is perhaps found in 121, 114 *an os*, and 125, 169 *an ol.*

acc. (m. f.), *in*: 101, 42 (fír-deacht). 103, 65. 119, 77. 121, 112 before vowel, *in n-*: 122, 127. 126, 186 (but not in 29, 33 T).

gen. mas., *in* (aspirating initial tenuis); 102, 52. 103, 62. 113, 16.

before liquida, ind: 29, 41 (rig). 120, 104 (loig). 123, 142 (niad). 124, 148, 152 (loig).

fem., *inna*: 100, 22 (flatha). 101, 42 (trinóite).

pl. nom. mas., *in*: 121, 105 in daim; 122, 124 in tśluaig.

gen., *inna*: 102, 59 but *na* in next line; 117, 64. 120, 99 (*inna* loeg, 100 *inna m*bo).

inbaid, time, occasion; 110, 15 cech —, 'always.'

incerto, L. 27, 23.

ind, def. art. before liquida *fem. n. sg.* and *mas. gen. sg.*

indarba, expulsion: 100, 23 sab — cloeni.

indi, in eâ, see *i n-*.

indiu, to-day; 133, 1, 6, 11. 134, 21, 31. 135, 56, 69.

ing, difficulty, dangerous pass; 27, 18.

ingen, maiden; 119, 85 ingen amlabar; *pl. gen.*, 134, 19 noem-i.

inmain, dear, loved; 110, 13 ind [f]ír-óg —.

inn-a, in her (his, &c.)

inna, def. art. *gen. sg. fem.*, and *pl. gen.*

innib, in them }
innium, in me } see *i n-*.
innunn, in us }

innocht, to-night; 26, 2.

innsib, pl. dat. of *inis*, island; 99, 11.

intech, way (?); sheath, scabbard (?); 134, 39.

intleda, snares [Ml. 30a3]; 134, 42 ar intledaib demna, cf. FM. ann 926, *inntladad* collna.

Iob, n. pr., 26, 13.

Ionas, n. pr., 29, 37.

Ioseph, n. pr., 26, 9. 27, 17.

ires, faith ; *sg. dat.*, 112, 6 hiris ; *pl. dat.*, 134, 18 i nhiresaib fuismedach.

irnechta (?), 134, 44 ar irnechtaib aicnid, evidently means, judging from the context, (*snares*, *enticements* and (solicitations) of *devil*, *vice* and *nature* respectively).

hiruphin, Cherubim, 133, 12.

is, copula, beginning clause and folld. immediately by the predicate ; 101, 44 is cell mor D. ; introducing the psychological subject, cf. *c'est* (X que &c.), 97, 1. 99, 12. 100, 24. 129, 2 is ed ; 26, 4 *iss ed*, 102, 58 ; 101, 43 *is cian* do reracht Emain ; 103, 63 *is iar sethaib* ro·scarad ; 103, 66 *is malle* connucabsat ; 119, 73 *is da'm sous* matchous.

is, for *ocus*, and, in the poem of Mael-Isu, 159, 6.

is-(sius), see under *i n-*.

Isac, Isaac, 26, 7.

·*ised*, *issam*, 29, 42, see under *riccim*.

isel, low ; 101, 38 isin mor-chute n-isel ; 121, 111 *leith-isel*, q.v.

isin, see under *i n-*.

issum, below me ; 129, 7. 135, 62.

Isu, Jesus ; 103, 66. 110, 12. 159, 11.

i-t, in thy, under *i n-*.

itge, prayer, *pl.*, 26, 5. 105, 15. 114, 32 ; 126, 177, 183.

itir, between ; *itir* X *no* Y, *whether* X or Y ; 26, 3[2].

itubrad, was called ; 97, 3 (F hitubrad) S. a ainm, gl. *ro·raided*, 'was called, said', but it is not easy to assign the exact analysis : the simplest way seems to read *a*tubrad, pass. pret. of *ad-do-beir-*, cf. Mod. Ir., Matth. ii. 23 an nídh a dúbhradh rig na fáigibh.

la, *prep.* (*reg. acc.*), with ; prefixes *h* to vowels, cf. h*aingliu* 29, 43 and 126 185 (105, 15 in F. not T) ; 26, 14 la maccu ; 29, 43 la haingliu ; 98 10. 99, 12. 101, 34 (truscu), 37. 102, 57, 59. 105, 7, 15. 110, 16 (la'm noeb). 111, 18. 116, 50. 117, 58 (la'm chraibdig). 123, 139 (la Brigte). 126, 185.

with art. def., *lasin* 120, 91. 124, 157.

with pronom. element, 1 sg., *lem*, 'with me', 105, 15 ; but also *lim* 130, 17 and 135, 59 ; 2 *sg.*, *let*, 'with thee', 132, 46 ; 3 *pl.*, *leó*, with them, 'in their opinion', 121, 106 ; (perhaps *lethu* 99, 17) :

before poss. adj., *li-*, *li-ar* 'with our', 30, 45, *with his*, her, &c., *li-a*, 121, 116. 124, 152 and perhaps 120, 103 *lia* clam, unless *lia* is simply an error for *la*.

labrad, act of speaking ; 127, 201.

·*labrathar*, he may speak ; deponent (subj. pres.-perf.) 3 sg., 135, 66 cech oen ro·dom·labrathar.

laid, ale ; 119, 76 ba derg-*laid*, gl. *lind* and *flaith*, id.

Laigne, Leinster ; *dat. pl.* 110, 16 do *Laignib*.

laim, I fling, throw, put ; *pret.* 3 *sg.*, 30, 52 ro·*la* cáin forsna clanna.

laith, 100, 19 probably (sith)-*flaith*, and 110, 3 (bith)-flaith, q.v.

laithe, day ; 102, 56 sith-*laithe*, but *lathe* 117, 57. 118, 65 ; *gen.*, 102, 46 medon *laithe* ; *dat.*, 102, 52 il-*laithiu* in messa, 'in the day of the judgement.'

lám, hand ; 134, 38 ; *acc. láim*, 121, 112 *dat. láim* 122, 128.

lán, full; 120, 91 full (month), mí —.

lassaim, I burn, blaze; *pret.* 3 *sg.*, 102, 48 *lassais* in muine, 102, 48.

lasin, see *la*.

lathe, see *laithe*.

leass, benefit, only in phr. *ránic a less*, 'he needed it'; 125, 174 where the spelling *leass* (for *less*) is only owing to the rhyme *ass*.

legaim, I read; *pret.* 3 *sg.*, 99, 12 legais canoin la G.

leicc, stone; *acc.*, 98, 8 forsind *leicc*; *dat.*, 100, 31 for *leicc* luim.

leicim, I let, allow; give up; *pret.* 3 *sg.*, 28, 32 *nad leicc*, 'who did not leave, hand over his prophets &c.'; 100, 32 ni *leicc* a chorp hi timmi.

leir, industrious; 100, 23.

leith, see *leth*.

leith-isel, (one-)side-down (and the other side up); 121, 111 ni bu *l.-i.* in mám, 'the yoke was not thrown out of equipoise.'

lem, see *la*.

lenamain, act of cleaving, adhering to, following, attachment (?); 116, 52 ni·s·digaib al-l-, gl., in l. tucsat oigid furri, 'the attachment that guests put upon her.'

leó, see *la*.

leonum, L., 28, 32.

les, light, (gl. candles); 102, 55.

let, see *la*.

leth, side; 26, 6 secip l., 'whithersoever'; *dat.*, 126, 179 inn-a *leith*.

leth-cholba, (*side* =) *one* pillar, *one* of a pair, 111, 17.

Leth-glasse, n. pr. Dún L. -gl.

Letha, Brittany; 98, 10 where the gl. say .i. *Italia* (*Latium* quae Italia &c.), but also *lethaig* .i. in *latitudine*, in australi parte Gallorum iuxta mare Tyrrhenum. So F[ms] says 'in the S. of Italy, sed uerius that it is among the *Gauls*.' In 125, 164 *Letha* is gl. *Rome*. Besides this, we have *lethu* (which seems to mean *apud eos*) gl. by *Italy* or *latitudine* 99, 17, and so in 101, 33 gl. *in Italy* or in *lati*tudine saeculi; but immediately below 101, 35 where it *cannot* mean *in Italy*, and no gloss is given.

lethu, breadth (?); 29, 43 robbem cen es hil-*lethu*, gl. hi *farsinge*, and so it is to be rendered in 101, 35, 'widely'; probably also in 101, 33.

li-a, see *la*.

lia, flood; 100, 29 ni·s·gaibed tart na lia, 'neither drought nor flood took it.' The word *lia* is not uncommon in this sense of *flood*, cf. FM. *ann.* 866, 918; it is simply a description of the *fons* referred to.

liberare, L., 28, 26.

ligda, beautiful (robes); 111, 19 in tlacht uas *lig(d)aib*, gl. *socraidib*, 'above every beautiful garment.'

lim, see *la*.

limpa, L., 28, 28.

linaib, in phr. *dib-linaib*, 'on two parts', 'both', 127, 212.

lind, pool; 122, 130 al-lind chro, 'in a pool of blood'; 131, 29 eic-lind, 'death-*pool*'; *pl. dat.*, 100, 27 hi *linnib*, gl. i n-*uiscib*.

líne, line, 'linea'; *pl.*, 99, 12 is ed adfiadat *líni*, gl. *sgribenna*, 'writings'

littri, letters; 102, 58 iss ed adfeit *littri* dun, gl. 'the story of the Book of Joshua.'

-lius (?), 135, 63.

lobra, disease, weakness of ill-health; 102, 45 dia mbai il-*l.*, gl. in *ngalur.*

lobran, weakling; apparently *pl. gen.*, 126, 179 inn-a lobran leith, *i.e.* 'i leith a lobran (?), but the gl. gives a different explanation, 'may the weaklings and the wretched be on *our* side, praying for us.'

lobur, weak person; *pl. acc.*, 113, 18 cáin fri *lobru* truagu.

loch, lake; *du. gen.*, 115, 39 Glenn da loch [locha *gl.*] Glendalough.

locharnach, lit by lamps, resplendent; (*ntr.*) *gen.*, 28, 31 flaithem nime *lochamaig*, gl. *solusta.*

lóche (?), lightning; *gen.*, 134, 26 déne *lóchet*, gl. 'flaming'.

locht, fault; 117, 58 ni frith — ann.

lóeg, calf; 120, 103; *gen.*, *lóig*, 120, 104. 124, 148, 152; *pl. gen.*, 120, 99 forglu inna *loeg.*

Loegaire, n. pr. (King) Leary; 100, 21.

loiscim, I burn, set fire to; *pret.* 3 *sg.*, 124, 147 loiscis in garmain nue.

lom, bare, naked; *fem. sg. dat.*, 100, 31 for leicc *luim.*

lorg, track; 129, 3 Dia fri'm lorg, God on my track, gl., dar m'ese, behind me.

loscud, act of burning; 135, 57 ar *l.*

Loth, n. pr. Lot; 28, 25.

lotar, see *luid.*

luadim, I drive, impel (?); *pret.* 3 *sg.*, 115, 38 *luades* gæth, gl., *ro·luadestar* in gaeth snecht tre sin, 'the wind drove snow by a storm'; see under *fuacru.*

luamnech, fluttering (bird); 122, 127 in n-*en l.*

luath, swift; 131, 32 ar uscib *luathaib.*

luathe, swiftness; 134, 27 *l.* gáethe.

luathim, I (set a going =) utter, sing (praises); *fut.* 1 *sg.*, 131, 33 *luathfe* molthu meicc M., gl. *imluadfet;* same verb as *luadim*, supra.

lucht, portion; 116, 53 lucht saille, 'bit of bacon.'

lucht, people, folk (of the kitchen); 120, 94 mír do·tluchestar di'nd *lucht*, where F gl. has, 'the meat was in the cauldron, but it was not boiled, so he asked *of* the folk . . . . .' ro·chuinnig se *for lucht*, a gl. that *can* only mean, 'begged *of* the (kitchen-)folk.' The text might mean, 'asked a piece of the *lump* of bacon', '*lucht* saille', but it should be noted that Cogitosus cap. xv. has, ad *eos qui carnes coxerant*, ut ab illis aliquid pauperi deferret, festinauit; and again, *famulus qui carnes coxerat*, so that the F gl. is probably correct.

luchtlach, crew; 27, 22 anacht Noe a—, but the gl. seems to analyse *lucht locha* lake-folk, or *lucht dub*, black folk (?).

Lugaid, n. pr.; *gen.*, 123, 135 prainn *Lugdach*, one of the three mighty men and great eaters, of Leinster.

luid (he, it, &c.), went; 119, 87 ni *luid* al-laim ass al-laim; *pl.*, 101, 37 *lotar* huili la cisal; but with prefix *do·*, cf. 102, 46 *do·luid*; 103, 61 *dollotar*, where the meaning is more definite, went *towards* a goal.

luim, see *lom.*

lúrech, 'lorica'; 102, 51 l. díten do cách; 131, 36 l. arbaig mo thenga (?).

luscu [losc], lame, (? blind); *pl. acc.*, 101, 34 lccaid *luscu*, gl. *bacachu.*

.m·, infix pron. 'me', also written *·mm·;* 101, 44. 130, 16, 20, 23, 24. 131, 25. 132, 46. 135, 58, 64, 66. 130, 21. 131, 31. 132, 52.

ma, if; 115, 47 *ma dorontai* ar dune, 'if they have been done for anybody (else)', but F has *ar ni* dernta. Stokes in *Goid.* read *nia dorontai*, translating 'hath not been wrought', where *nia* is not intelligible, but the F *ar ni* dernta seems to involve a negative.

macc, son; 26, 7, 12. 97, 4. 102, 57. 112, 12. 114, 29. 118, 69. 121, 112. 123, 139. 125, 166. 130, 12. 131, 26. 132, 53; *gen.*, *meicc* 26, 5 (meic). 97, 4, 103, 66, 68; *maicc*, 112, 4; *pl.*, *nom.*, *meicc*, 101, 37[2]; *acc.*, *maccu*, 26, 14. 28, 29.

[Whether it should be spelt with *cc*, and whether the inflected vowel should be *ai* or *ei*, cannot be defined from our texts, where the word is almost invariably contracted m̄c, but *mac* occurs 130, 12, and *macc* 26, 7, 12; as to the *gen.*, *maicc* is certainly wrong, because the *m* of the *gen.* has the soft timbre, (cf. the soft-timbre *voc. a-vik'*, with the hard timbre *nom.*, *mo woq*). Broccan puts it *maicc* for his rhyme, 112, 4.]

maccan, child; *pl.* (?), 29, 40 maccan flatha Dé, gl. *angels*.

mache, Ard-macha, Armagh, 101, 43; written *Mache* by itself, 102, 45, 49 to rhyme with (the long vowel in) *láithe*.

maccrad, young folk, children; *gen.*, 99, 16 (the voice of) *macraide*.

mad-bocht, well (was it) reaped; 117, 57 gl. (TF) *maith ro·boinged*, where the gl. gives some lines to exemplify the use here, but the gl. is unfortunately illegible; cf. FM. *ann.* 869 *mad-gab* nasad, '*well* he celebrated the festival of P.'; cf. also the repetition, *ann.* 825 ni *ma* ruccsam, ni *ma* lodmar ni *marr*gabsam. It appears to be used impersonally, and perhaps the form had been crystallised into a sort of noun, 'a good harvest'.

-mada, vain (?); only in the phr., 126, 192 m'anim ni dig im-*mada* [rhyming with *dara*], 'may my soul not go *to destruction*', cf. the later *a-muga*. It is only found here, in the appendage to Broccan.

maforta, Low L. *mafortis; gen.*, 120, 95 gl. from the word 'mafortis' i.e. copchaille.

mag, plain; n. pr. *Mag Fea* 121, 118; *dat.*, 113, 19 for *maig;* 124, 146 im-*Maig* Coil; *gen.*, 113, 22 for medon *maige; pl.*, 105, 10 iath-*maige* (?)

main-bad, were it not (that), had it not been (that), unless; 117, 63 main-bad fo·ro·raid, unless he had aided; cpd. conj. elaborated out of *ma·ni·bad*, '*si non fuisset*', and gl. simply by *mani*, 'nisi'.

máir, see *mór*.

Maire, Mary; 27, 17. 126, 195. 127, 211; *gen.*, 26, 1. 103, 66, 68. 113, 24. 130, 12. 131, 33; *voc.*, 132, 46 a M.

maisse, 'good food and clothing', says the *gl.*, 97, 5 maisse dóine, 'men's food'.

maith, good; 110, 1. 120, 98; *subst.*, 103, 67. 119, 74.

malle, together; 103, 66.

mám, yoke (for horses); 121, 111.

manu, L., 28, 30.

mara, see *muir*.

maraim, I remain; *pres.* 3 *pl.*, 98, 8 *marait* a es; the meaning is clear, 'its trace remains, is still visible', but the verb is *plural; fut.* 3 *sg.*, 100, 20 *meraid* a iartaige.

marb, dead ; *pl.*, 101, 34 *mairb*.

martir, martyr ; 27, 19.

matain, (*acc.*, adv.) at morn, on the (next) morning ; 121, 108 ; 124, 151 (*matan*).

máthair, mother ; 110, 12. 112, 7. 122, 126. 124, 152 (*acc.*).

mathim, act of forgiving, cancelling (debt), remitting, abatement ; 113, 14 ernais cen neim cen *mathim*, which seems to have been intended for, 'she paid (for things) without quarrelling (with the price) or haggling to beat it down'.

·*mebaid*, it broke [intrans.] ; 124, 156 com-*mebaid* hi trí, (she dashed it against her palm) 'so that it broke into three parts' ; redup. perf. of *maidim*, *memaid* written *mebaid*.

meda, *gen.* of *mid*, mead ; 125, 169 ol *meda*.

medón, midst, (of time (mid-day), *im-m.* ; midst of plain &c. *for m.*) ; 102, 46. 113, 22. 118, 66. 123, 144.

medras (?) which perturbs (the mind), 131, 26 sech macc Dé *medras* bodras, gl. *medar-fis*, and *medras in fiss* ; perhaps with *erchor* of previous line, 'may there not befall me a difficult onslaught *which maddens* and *perturbs* past the Son of God.' Thus *meadrad* is used of the *perturbation* or *insanity* caused by jealousy, MR. 294, 10, 23 ; in *pass. pret.*, 'was confused with horror and dismay,' MR. 178, 10 ; cf. LL 3 *a* 2, dia mboi in murdúchand oc a *medrad*, 'when the siren was *perturbing* them'. I do not understand Stokes' tr., 'apart from God's Son, *who gladdens*, who vexes'.

meid, (*acc. dat.* of *med*), scales ; 124, 157 focress im-meid.

Melchisedech, n. pr. 27, 23.

·*ménair*, dep. perf. 3 sg. of *muiniur*, I think ; 103, 67 ba mór do maith ro·menair, 'he contemplated (doing) a great deal of good', or 'he deemed it a great blessing,' the gl. F *ro·midair do denaim*.

menicc, often ; 99, 14.

menn, clear ; 114, 31 [a line that is repeated (!) in the same poem 122, 125].

meraid, see *maraim*.

mess, judgement ; *gen.*, 102, 52 il-laithiu in messa.

meth, fat ; 121, 117 mucc — .

mí, month ; 120, 91.

mi-dúthracair, in Θ, 134, 45, but in T we have the extraordinary form, *mi-dú·s·thrastar* dam, where the infix pron. ·*s*· is perhaps merely a slip. The noun *dú-thracht*, 'will, wish', is common enough, √ *trac*, *trag*, though one does not see why the initial consonant is *d*, instead of *t* ; but the forms of the verb are common enough, *du·d·futharcair*, 'he wished it' ; *du·fu·tharctar*, 'they wished' ; huare du·n·fu·tharset, 'because they wished', (Ml. 52, l. 9 ; 49 *a* 17, 54 *a* 28). The Θ form is *perf.* 3 *sg.*, and the T form is (fut.) *subj.* 3 sg., 'who may wish *it* evil to me', qui *mihi male uoluerit*.

mi-duthracht, ill-will, act of malevolence ; *pl. dat.*, 105, 13 (do·n·esmartt) do *mi-duthrachtaib* demna.

míl, beast, animal ; *míl mór*, 'the whale' ; *gen.*, 29, 37 a brú *míl moir*.

milid, soldier ; 131, 43 epscop Sanctan . . . . *milid* aingel, cf. the entry FM. ann. 733, epscop Cl. ... *milid* diongmala do Xt.

Milcon, 93, 7, *gen.* of *n. pr.*, *Miliuc*, but T has separately *mil* (which it gl. *milid*), and *con* the conjunction to word follg., whereas F cate-

gorically says of its text *Milcon*, "genetiuus est hic", and explains *Michul* son of O'Buain, King of North Dal-araide. I have seen no other mention of *Michul macc Ui Buain*. If *Milcon* be read, it seems *gen.* of *mil-cu*, 'greyhound', but it is to be noted that the Book of Armagh gives *Miliucc* as the name of the person.

millim, I damage ; *pret. dep.* 3 *sg.*, 120, 92 in cu, nocon *millestar.*

minna, *pl.* of *minn*, gl. 'arms', 122, 130.

mír, bit, piece, morsel (of flesh); 120, 94.

mo, *poss. adj.*, my ; 112, 7. 126, 196. 130, 18. 131, 36, 38, 44 ; *m'* anim, 126, 192.

mó, greater, *compar.* to *mór* ; only in Broccan, 114, 35 (*mó* turim) ; otherwise only in the stereotyped phrase *ba mó* (*amru*) *arailiu*, 119, 79. 120, 93. 124, 149, 160.

Mocaba, Macchabee ; 26, 14.

mod, manner, mode ; in phr. *nach mod*, 'in whatever manner', 114, 34.

Moisi, Moses ; 26, 11.

molad, act of praising ; 100, 26. 127, 201 ; *pl. acc.*, 131, 33 luathfe *molthu* maicc Maire.

monar, only in the cheville, *m. ṅgle*, 'bright *deed*', 29, 37.

mór, great ; 101, 44 cell mór ; (as *sbstr. ntr.*, 103, 67 m. do maith, *multum* boni ; 112, 5 *mor n*-ecnaig) ; *gen.*, 29, 37 brú mīl *moir* ; 122, 126 mathair ríg *máir* ; *voc.*, 98, 9 Dé *mair.*

mór-chute, vast pit (of hell), 101, 38.
mór-ferta, great miracles, 101, 33.
mór-gein, great offspring, 105, 10.
mór-macc, great son, 130, 12.
mór-rí, great king, 130, 13.
mór-saeth, great labour, 101, 35 [FM. 734].

mortlaid, 'mortality', plague ; 130, 24, gl. *common* disease, or *sudden*, or *unknown* ; the ety. gl. p. 186, (d) says it is a hybrid word, compounded of Latin *mors* and Gaelic *luath*, 'swift' (!) ; cf. FM. *ann.* 548. 666.

mos, soon, early, 'mox' ; 102, 50 *mos-rega*, gl. im-*mucha*, 'in early time, shortly' ; but the reading in F at 54, viz. *mo·sn·*icfed, as also the T *mo·n·*icfed, might suggest that *mo-* is the word, and that *·s·* is the infix pronoun.

mucc, pig ; 121, 117 ; *pl. acc.*, 121, 16 *mucca.*

Mug-art, 121, 17 seems to be gl. *mucc ard* or *mucc meth*, which is only repetition of the text ; 'big pig' (?).

muine, bush, brake ; 102, 48 (of a burning bush).

muir, sea ; 123, 143 ; *gen.*, *mara* 99, 11. 134, 28 ; *pl. dat.*, domnu *murib* 114, 35.

multu, *pl. acc.* of *molt*, wether, sheep, 118, 71.

murib, see *muir.*

·n·, infix pron., 'us' ; 26, 1 do·*n*·fe (29, 38. 110, 3) ; 1 ro·*n*·feladar ; 6 ro·*n*·soerat, 10. 27, 24. 26, 8 nacha·*n*·tairle ; 13 ro·*n*·snada ; 14 ro·*n*·anset ; 27, 17 do·*n*·ringrat ; 18 do·*n*·forslaice ; 28, 30 ro·*nn*·ain ; 29, 35 ro·*n*·tolomar ; 30, 53 nacha·*n*·bera ; 54[a] ro·*n*·broena, ·soera, ·sena ; 105, 12 do·*nn*·esmart ; 110, 5 ro·*n*·soera ; 111, 23, 24 ro·*n*·broena, ·soera ; 126, 181 do·*n*·fair ; 183 ro·*n*·snadat ; 130, 9 do·*n*·foscai ; 159, 11, 12 ro·*n*·soera, ·nóeba. Its use is not very clear in the follg. :—26, 11 ro·*n*·

snaid; 28, 27 ruri ro·*n*·snada 102, 51 do·*r*·roega; 113, 20 ro·*n*·snade (?); 102, 54 mo·*n*·icfed [mo*sn*· F, perhaps *do·sn*·icfed].

n, the so-called 'transported n', really a nasal belonging to the final syllable preceding:—

after *a*, 'their', 26, 10;

after *ar*, our, 27, 20. 30, 45. 159, 6;

after *acc. sg.* (or *ntr. sbst.*), 26, 10^2. 30, 45. 101, 38. 103, 65, 67. 122, 121, 127. 126, 186. 129, 1^2. 135, 48^2, 52; 29, 37. 105, 3. 112, 5. 123, 138; (*dat!*) 133, 9; after *cech*, 29, 34. 100, 30. 131, 27, 29. 134, 44.

after *dochum*, 99, 13. 103, 66.

after prepp. *i*, *co*, *ria*: *hi* (*n*), 27, 20. 28, 28. 29, 36, 43. 98, 10. 99, 11. 100, 28. 101, 43. 102, 57. 103, 68. 105, 12. 112, 2, 6. 115, 39. 120, 104. 121, 120. 126, 180. 133, 13. 134, 15, 18, 19, 45, 46. 135, 65; and involving *relat.* (= *in quo*) 102, 48. 103, 68: [assimilated to *l*, *m*, *r*, (mb)]; —after *co* (n), 27, 16. 30, 46, 49, 51. 110, 11, 14. 131, 30. 133, 7, 8. 159, 10; *nicon*, 100, 27. 125, 172; *co* (conj.) 113, 27. 121, 120. 124, 156; —after *ria*, 126, 185.

after *gen. pl.*, of *art.*, 30, 53. 117, 64. 120, 100; of *sí*, 97, 2; — as *relat.*, *a n*, 'id quod', 115, 45. 119, 74, 83. 123, 133. 125, 161; governed by prep., *di-a n-*, 102, 45; *ar a n-* 99, 17;—*co n-*, see above.

na, pl. def. art., 26, 13. 100, 25. 135, 47.

na, τῆς, 28, 27. 29, 40; τῶν 30, 53. 102, 60.

ná, nor; 100, 29. 130, 23, 24.

na, depend. neg., 102, 55. (*cum rel.*) 123, 137.

nach, whatever; 114, 34 nach mod; any person whatever, 115, 48 cluas nach bí.

nach, depend. neg. (*cum cop.*) 130, 10 do' nach *airchend* bas.

nacha, in order that not; 26, 8 *nacha*·n·tairle adamna; 30, 53 *nacha*·n·bera.

nad, negat. rel., 28, 32 *nat* leic, '(he) who did not leave, &c.'; 123, 141 in set, *nad* chlethi, '*which was not* to be hidden'; 124, 153 in set, *nath* [nad F] combaig, 'which he did not break';—depend. causal *conj. neg.*, 131, 39 *ar nad* rís iffernn, 'in order that I may not reach hell';—but as *nad* is folld. by a *verb*, the construction in 130, 22, o Crist *nad cetla* celar, is inexplicable, unless *nad* is to be taken as the negative (relat.) of the copula.

naithir, serpent; 112, 11.

nat, *nath*, see *nad*.

nath, verse; poetry (?); 126, 187 taithmet Fiadat ferr cech *nath*, gl. *filidecht* and *dana*; it is the technical designation of a certain kind of metre or poem composed by the higher classes of poets, the *anrud* and the *ollam*, whose works are here depreciated in comparison with inferior poetry that celebrates God's praise.

nech, any one, quivis; 121, 106.

neim, poison; *acc. dat.*, 113, 14. 119, 78. 135, 57; *pl.*, 26, 13 sech na *neimi*; it is not plain why *Job* should be implored to protect against *poisons*, but see the curious charm against *poison*, SM. I. 2, 19 *iubu*, &c.

nem, heaven; *dat.*, *nim* 100, 28 for *nim*, 'in heaven', actually written *for nem* 131, 45, because the poet wanted to rhyme with *gel* (!); *gen.*, *nime*, 26, 4. 28, 31. 29, 42. 102, 50. 105, 8. 126, 184. 130, 11. 132, 47. 134, 22; and in the curious form 112, 8 *nime flatha* (!); *pl. dat.*, 131, 37 oc digde Dé de *nimib*.

Nemthur, n. pr., birth-place of St. Patrick; 97, 1.

nert, strength; 120, 90. 123, 136. 130, 11. 135, 49; *pl.*, 135, 48 na huile *nert*-su [*neurta*-sa Θ].
dat. niurt, 133, 2 (?), 7, 8, 9 [folld. by the transported *n*- as if *acc.* (!)], 10, 12. 134, 22, 32. 135, 70.

ni, simple direct negative, always (save in the one single instance of *neg. cop.*, where it is folld. by *mor n*-, 112, 5) immediately folld. by the verb negated: [aspirates *ch* twice, 100, 21, and 115, 43, but *c* occurs five times 101, 42. 112, 5. 113, 16. 115, 43. 120, 93; but has no effect on other follg. letter]; 98, 8. 100, 21, 26, 32. 101, 42. 112, 1. 113, 16. 115, 43[2], 117, 58. 119, 81[2], 87. 120, 95. 122, 132. 123, 134, 136. 124, 159. 125, 162, 175. 126, 188, 195; often *ni bu* (pu) X, 112, 10, 11. 113, 13. 115, 41, 42. 116, 56. 121, 111. 125, 170; but also written *nir·bu* with perfective ·*r*, 102, 54. 112, 9. 113, 15, 17, 21. 117, 62. [In no other case does *ni* ever appear in connexion with the perfective *ro*, which is quite sufficient to dispose of St.'s *emendation* of 112, 10 *nlruchair* for the text *ni bu cair* T, *ni pu char* F; whatever the original may have been, 'ni *ru*·chair' is quite impossible here]. It is twice followed by the infix pron. ·*s*·, 116, 51 *ni·s·gaib*, 52 *ni·s·digaib*, with very little import. In three cases, the extended form *ni con*- is found, 100, 27 *ni co ngebed;* 125, 172 *ni co n-airnecht;* 176 *ni con tesbad.*

nia, champion; *gen.*, 123, 142 ind *niad* (dissyll.).

nicon, cpd. form of negat., see *ni.*

no, or; 26, 3[2].

no·, prefix of incomplete action, 100, 25 no·s·canad; 127, 210 no· [no·s· F] ·*chosnagur*, in the later appendix to the poem.

Noe, n. pr., Noah; 26, 7. 27, 22.

nóeb, saint, holy; 27, 19. 30, 54. 99, 17. 130, 11. 159, 1, 3, 5; *gen.*, 126, 180 in spirta *nóeb* (!); the line is otherwise wrong, as having a syllable too many, but even the rhyme *fóir* demands *nóib*; *pl. gen.*, 102, 60 na nóeb; *dat.*, 30, 47, 51 con-*nóebaib*;—*fem. sg. nom.*, 115, 44 ind *nóeb*, 124, 150; 112, 4 ind *nóib* (!); *fem. sg. acc.*, 110, 16 la'm *nóeb* (!).
nóeb-duil, holy creature, 119, 82.
nóeb-itge, holy prayer, 126, 183.
nóeb-Patraic, 105, 1.
nóeb-togairm, holy invocation, 129, 5.
nóem-ingen, τῶν holy virgins, 134, 19.

nóebaim, I sanctify; *subj. pres.* 3 *sg.*, 131, 45 *ro·nóeba* m'anmain; 159, 11 *ro·n·nóeba.*

nónbur, nine persons; 122, 129.

nos, L. 28, 26.

nostris, L. 27, 21.

nostro, L. 29, 35.

nua, new; 100, 19; 124, 147 in garmain *nue* (F *nui*).

Nuin, Joshua, son *of Nun;* 102, 57.

o, prep., from.
99, 18 (convert); 130, 22 (come);—with *pron. element*, *fem. sg.*, *uade*, 118, 71 (took away); 1 *pl.*, 27, 20 rop saiget *huan*, 'an arrow (sent) *from us*, (shot) *by us*.' 3 *pl.*, 103, 62 cach *úadib*, 'each *of them*.'

(*h*)*oa*, grandson, 97, 4 Patrick's father was priest MacCalpurn, *grandson of* deacon Odissi.

oc, prep. = *ic*, 'apud'; 131, 37 *oc* digde Dé; with *pron. element;* 124, 148 *ic* fune ind loig; *occa*, 'with him,' 29, 36. 102, 55 (*occai*); *ocunn*, 'with us', 159, 2.

ocus, and; written in full, 26, 9. 127, 207; in contraction oc*us* 135, 49. 159, 2; or simply with the contraction 7, 134, 46, 47.

ocus, nearness, proximity; 134, 45 i n-*ocus*, 'a'near.'

Odissi, n. pr. of the deacon, Pk.'s great-grandfather.

óege, guest; *pl. gen.*, 116, 51 do rath a *hóeged; acc.*, 113, 17 (fierce) fri *óigthiu*.

óen, one; only, sole; 113, 27 ba hoen im Xt, gl. ba im X *a oenur*, with *hoen* used advb., 'solely'; 119, 86 ba *hóen* a amra, where *oen* ought to mean *unique*, but the gl. makes it '*one* of the miracles'; 124, 59. 135, 66.

óen-fer, 'one man', 114, 36 seemingly of the Trinity in *Unity*.

óen-geinne, only-begotten Son, 132, 51.

óen-máthair; 'one mother', 122, 126, in the quite unintelligible passage, ba *óen-m.* maicc ríg máir, but Brigid could not even by poetic licence be called the *one mother* of Christ, so the gl. says that she was 'one *de matribus Christi*', which corresponds neither with sense nor with grammar, for *oen-máthair* could *not* mean 'one of the mothers.'

óendatu, oneness; unity; *gen.*, óendatad 133, 4.

oessam, see *foessam*.

óg, whole, of the loom that was restored to its pristine state, after having been burnt, 124, 151.

óg, virgin; 110, 13 ind [f]ír-*óg*, of St. Brigit.

oiblech, sparkling, flashing; 110, 2 breo orda oiblech.

óigthiu, see *óege*.

·oiter, 29, 34, see *faidim*.

ól, drink; jug (?); 125, 169 an ol meda, which the gl. F renders *in dabach*, 'the vat', the *an* seemingly as the *art.* [*ntr.*], but cf. MR. 258, 17.

omna, oak-tree: 123, 137 [*fem.*, gl. co tuarcaib si *hi*], cf. FM. *ann.* 876 (p. 524, 16).

omnes, L. 28, 26.

omni, L. 27, 24.

opere, L. 29, 35.

opunn, sudden; 159, 4 co ho., suddenly.

orda, golden; 110, 2 breo orda.

ordan, dignity; 30, 50 bendacht for *o.* Brigte; 102, 49 orddan do Mache; *dat.*, 110, 14 co n-orddain adbail.

ori, L. 28, 32.

oroit, prayer; 132, 46 ro·m·bith oroit let, a Maire.

os, see *uas*.

os, gl. 'wild pig', in mucc allaid, 121, 114: *an os* or *a n-os* (?).

Otide, n. pr., P.'s grandfather, 97, 4, gl. *Potide*.

paradisi, L. 29, 36.

Patraic (Patricius), St. Patrick; 30, 47. 97, 1 (cc). 99, 15. 100, 21 (cc), 23. 101, 35. 102, 45 (cc), 54. 103, 61, 63, 65[a], 67. 111, 18.

peccad, sin; *pl. dat.*, 159, 9 ar *pheccdaib*.

per, L. 28, 25.

Petrum, L. 29, 33.
pian, pain, suffering ; *acc.*, 126, 191 etrom ocus *pein*, 'between me and pain' ; *pl.* 126, 184 sech *piana*.
Plea, (?) 113, 26, gl. as 'the name of a city', in Italia or in the Ictian Sea with a long story appended, in F[ms]. Nothing is known about it ; Colgan renders 'concentus *Placentinus*.'
popul, people ; 28, 28.
praicept, precept, teaching ; *pl. dat.*, 134, 17 hi praiceptaib apstal.
prainn, 'prandium', dinner ; the amount of food consumed at a meal ; 123, 135.
precamur, L. 28, 26.
pridchaim, I preach ; *imperf.* 3 *sg.*, 100, 26 *pritchad ;* 101, 33 *pridchad* soscela ; *pret.* 3 *sg.*, 100, 28 *pridchaiss ;* 101, 35, 40 *pridchais* do (Scotaib).
prím-abstal, chief apostle of Ireland (St. Pk.) ; 105, 2, 11, 16.
prímda, chief, pre-eminent ; 111, 18 Patraic *p*.
profetam, 28, 32.
pu, only in 113, 13, F bu, q.v.

qui, L. 28, 25.

·rabat, 127, 208 *for·don·rabat* immalle, 'may (the blessing of Brigid, and he blessing of God) be both upon us' ; see under *fordon*.
raith, see *rath*.
·ralastar, occurs twice ; 102, 47 ba he *ar·id·ralastar*, gl. *arrále* and 124, 150 ba mo amra arailiu *ar·id·ralastar* ind nóeb. It is not easy to say what is the root, but there seems no good reason for insisting on the existence of two different words having exactly the same form. Now the gl. *arrále* has a parallel in Ml. 23 c 16 *du·s·rale*, 'he places them,' [and cf. 90 c 17 *nacha·m·ralae*, 'lest he fling me (into despair)'], so that possibly this gl. *arrale* means [pro-jecit], 'he dispatched (him on an errand).' But the *gl.* on the second passage can only mean, 'she effected, wrought (the miracle)' ; and one does not see how this meaning can be extracted from *pro-iecit*. But if Broccan could construct such a form as *for·don·* itge Brigte *·bet* 126, 177, on the basis of Colman's *for·don·te*, it is not altogether impossible that he may have adopted Fiacc's *ar·id·ralastar* without being too exigent as to the precise meaning. But no other instance of the word has come under my notice.
ránicc, see *riccim*.
rath, wheel, 'rota' ; *du. gen.*, 125, 168 hi carput *da rath*.
rath, grace, favour ; *dat.*, 111, 23 di-a *rath* ro·n·broena ; and perhaps in phr. *do raith* (cum gen.), 'for the benefit of, on behalf of, to favour,' 122, 122 do ráith a aithig, 125, 173.
rath, stock, food ; *dat.*, 116, 51 ni·s·gaib do *rath* a hóeged, gl. do *biathad* bocht, but it is curious that the same poem should contain also the two instances quoted in preceding, 'do *raith* a hathig' 125, 173, and 122, 122 (badly written, *a a*ithig).
·ratha, 120, 50 *ro·ratha* duit du gude, gl. F *do·ratta*, 'may thy prayer be granted thee,' or 'thy prayers have been granted thee.' But *·ratha* does not stand for *do·rata*, 'were given' ; and, on the other hand, I cannot harmonize the vowel *ra*-tha, with *renim*. It is noteworthy that *exactly* the same form occurs in SM II. 338, 19 is aithgin muna marathar feib *ro·ratha* cen fuilliud leo, where the gl. gives *ro·heirned*

isin *rath*, 'just as they had been given in the stock'; but unfortunately the word never occurs again in the whole of the Brehon Laws. The meaning can hardly be other than 'thy prayers have been granted thee', as our idiom puts it, but *renim guide*, should mean, 'I *give* [sell] prayers'. It seems tolerably certain that the expression *feib ro·ratha* must have been a familiar phrase in the constantly recurring exigencies of *stock*-giving and -rendering, and it is quite possible that we have here a reminiscence of the legal expression.

re n-, prep., before, of place or time; 30, 45 *ria* sluag ndemna; 128, 180, 185 *ria* ndul;—with *pronom. element*, 1 *sg.*, *rium* 135, 59 [Θ *remam*]; 1 *pl.*, *remunn* 29, 34; 110, 7 *reunn* (F remond &c.]; 3 *sg. fem.*, *rempe* 125, 166 am-macc rempe ni·s·derbrad, where rempe is gl. *icc a kimthús*, cf. 134, 33.

recaym, see *riccim*.

recht, right, law; *pl.*, 135, 50. 51 fri *dub-rechta* gentliuchta, fri *sáib-rechtu* heretecda.

réde, level plain; *gen.*, 118, 66 for medon *r*.

rega, 'will go'; 2 *sg.*, 102, 50 mos-*rega* (dochum nime), gl. *im-mucha* rega, *mox* ibis; 3 *pl.*, 102, 52 *regat* fir Herenn do bráth.

regem, L. 27, 21.

regno, L. 29, 36.

regum, L. 27, 21.

réid, smooth; 29, 34 rop *reid* remunn

reidim, I drive (a chariot); *imperf.* 3 *sg.*, 126, 193 in chaillech *reided* Currech, (but F *imreded*), gl. *ro·riadaig* .i. *ro·imthig*, who traversed, drove all round.

reimcise, act of foreseeing; *dat.*, 134, 35 rosc Dé do'm *reimcise* (*l*), Θ has *imcaisin*; remcaisiu (*gen.*, -caisen, *dat.*, -*caisin*) is common enough, cf. ML 19c 17. 40b 15. 50c 22. d 1, but this form -*cise* as *dat.* is on a par with much in the same text.

rem-, in *rempe*, *remunn*, see *re n*-.

remthechtas, act of preceding; 134, 39 intech Dé do'm r., let it be the way that *runs in front of me*.

renim, I sell; *redup. perf.* 3 *sg.*, 112, 12 ni *rir* macc De ar díbad; see also *·ratha*, and cf. *asrir*.

reraig (?) 30, 44 *reraig* faithi cen dibad, gl. ro·ríg, 'great kings' (?), or *ré·rig*, perhaps intended for '(long) time-kings', to correspond with the further gl., 'long age was their age', and also gl. *ro·reig* in F [cf. FM *ann.* 868 retlu *ruireach redrige*]; the gll. refer to the *ante-diluvians*, so that they understood the word to mean the personages of Genesis, cap. v.

reraig, he drove; 120, 101 *reraig* a carpat, (Natfraich the driver of her chariot) drove her chariot, gl. *ro·raith* [perf. of *raith*- causal of *reth*- to run, cf. √*faid*- from √*fed*-] and *ro·leic* a *rith* dó, 'allowed its course to it'; 121, 112 macc Dé *ro·réraig* in rig-láim, 'Christ *guided* the royal-hand,' is no doubt the same word, though the gl. gives *ro·foirestar*, 'he helped.' But the metric does not allow the prefix *ro·*, which indeed seems quite superfluous, though it occurs so in LL quoted below: F omits the article *in* and reads *fororaid*, q.v. It is used in the sense of he *ruled*, *guided* as King, cf. LL 50 *a* 5 Cathair Már, *reraig Herind;* 146 *a* 33 (Art mac Cuind)

anais i Temraig iar-sin
tricha mbliadan co nirgair

reraig herind eraim ṅglain
ro·das·gab o muir co muir.
ibid., 23 *a* 19 *ro·réraigsetar* inn Asia Móir, they ruled great(er) Asia.

·rertatar, they ran; 121, 110 in tan do·rertatar fo fan [F *do·rethetar* gl. *ro·reithsetar*], where *rertatar* can hardly be anything but *rer(e)thetar*, redup. perf. of *·rethim*, I run towards.

rí, king; *nom.*, 29, 38. 116, 45. 117, 63. 130, 13. 132, 47; *oblique* case, *ríg*: *gen.*, 29, 41. 30, 53. 118, 70. 122. 126; *dat.*, 100, 30; *acc.*, 26, 10 (*ríg n-*), 129, 1. 131, 40.

riccim [ro·iccim], I attain to, go up to, towards; *subj. pres.* 1 *pl.*, 126, 186 *recam* in n-eclais for rith, 'let us reach the church on (at) a run'; *perf.* 3 *sg.*, 126, 174 in tan ro·ránicc a leass, 'when he *needed* it'; *s-aor. subj.* 1 *sg.*, 131, 39 ar nad *rís* iffernn; 1 *pl.*, 29, 41 *risam* sith ind rig; but the cpd. *cot·rissam*, 'may we attain', is intrans. folld. by *hi* flaith nime, ibid.; 3 *pl.*, 130, 19 abstail immum *cot·risat*. In the orthotonic form 3 *sg.* 29, 42 sech *ro·ísed*, *ro·issam*, where the prefix and the root are separate syllables.

riched, Kingdom of Heaven; 127, 209.

rígan, queen; 111, 20 ind *rigan* rígda.

rígda, royal; 111, 20 ind rigan r.

ríge, Kingship, Kingdom; 100, 28 for nim consena a *ríge;* 101, 43 i n-Ardmacha fil *ríge*.

ríg-láim, royal hand; 121, 112 ro·réraig in ríg-laim, which cannot be an inverted genitive because of *in*, [laim *ind* ríg, hand of the King]. But the verse is wrong in any case: either F *fororaid rig-laim* or *réraig* [without the prefix] *in ríg-laim* will correct the metre.

·ringrat, *subj. pl.* 3 *pl.*, 27, 17, *do·n·ringrat* (F do·ringrat), where *do·r·ingrat* is the orthotonic form, corresponding to an enclitic *ííngr-;* the gl. gives ro·n·*tógrat* [and ro·n·*anmniget* (?)] di ar n-anacul, 'may they summon us to save us, [may they *name* us (?)] cf. *togairm*, 'invocation.' Unfortunately the exact meaning of *do·(ro·)in·gar-* is not known; but it seems clear that it cannot be simply = 'to summon,' for all the verbs used have a reference to *deliverance* from dangers. Nor is the expression 'may they *summon* us to our *deliverance*' in keeping with the simple directness of the poem, and, but for the agreement of the two texts, I should have felt inclined to suggest *doringbat* 'may they ward off' (danger, etc., involved in *cach ing*, 18, as in Sanctan's hymn 130, 17, cech saeth *doringba*).

rir, see *renim*.

rís, *ríssam*, see *riccim*.

rith, act of running, race, course; 126, 186 for *rith*, (going) 'at a run'; *gen.*, 98, 9 amru retha, 'a miracle of a course,' 'a wondrous career.'

ro, short form of subj. (opt.) of copula, see *rop;* 127, 203 where F reads *rop*, but the *gen.* follg. is not explicable.

robbem (-bet,) subj. [optat.] pres. of verb of existence, see *ro-boi*; 29, 24 *robbem*, 'may we dwell &c.'; 111, 21 *robbet*, 'may they continue to be', 126, 179. 126, 191.

ro·bo, pret. of copula; 99, 15 *ro·bo* chobair do'nd Erinn tichtu P.; 124, 154 *ro·bo* amru; whereas *ro·boi* is the form of the verb of existence.

·rodba, may she destroy; 110, 9 *do·ro·dba* innunn (cisu) ar colla, gl. ro·*dibda*. The verbal form *dibdaim dibaim*, seems often to run into the forms of *digbaim* in the glossators: thus we find forms *didba*, *diba; dibus*,

didbus; dibdaither, dibaither, dibler; ro·dibad, ·dibdad, ·didbad; the *dibad* forms have branched out into many varieties of spelling *diobaig, diogbad, diobaith,* and *dibath,* &c.; but the real root can hardly be other than *ben, do·dì-bnim, do·rò·dba,* as Zimmer has analysed it; exactly the same spelling is found FM *ann.* 860 *do rodbad* aird-ri Ereann; 940.

·roega, from the redup. perf. *roigu = ro·gegu,* from √ *gus,* '*choose*', gl. F *do·raigais,* 'whom thou hast chosen', 102, 51 ymmon *do·r·roega.*

·roena, subj. 3 sg., of *roenaim,* I break (battle); 110, 7 *ro·roena* re[m]unn *catha* cach thedma; a very common construction, cf. FM. *sub ann.* 976 cath *raoinead ria* mBrian *for* Gallaib, 'a battle *was gained by* Brian *over* the foreigners, &c.' Here it seems to mean, 'may Brigid gain for us battles over every disease'.

rogamus, L. 27, 21.

·roigse, 28, 31 *ar·don·roigse* [F ar·dond·rosgset (!)] di-ar trógi, gl. *ar·ro·air-chise,* 'may he be merciful to us', which is no doubt the meaning, but the form is not thereby explained, for the root of the gloss is *dirchess,* and *roi·gse* involves *ro·gegese*; cf. Wb 16,c con *roigset* Dia n-airiub-si, 'that they may *beseech* God for you'; F seems to suggest, 'that *they* may beseech God for us'.

roit, gen. of *rout,* a shot, cast, fling; 123, 143 focress im-muir fut *roit,* gl. fut *erchora;* cf. FM 590 nibat foicsi do *rout,* where also the word is dissyllabic.

rolaic, occurs twice: 101, 38 fo·s·*rolaic* isin mor-chute, 'he *flung* them down into hell'; 103, 62 son in *chetail* fo·s·rolaich [·rolaic F], 'the sound of the music *prostrated* them.' But the gll. are difficult: F^{mg} gives *fo·s·roches* (?), and *fo·ro·chlastar* .i. *ro·s·fuc lais,* 'he shut them up, carried them off with him', where the root seems to be taken as fo·ro· *laich = fo·ro·chel.* In the second instance, the gl. is *ro·failgestar,* where probably the gl. had the same idea of 'covering' in view, connecting it with *lige,* 'lying down'. But even so, one does not see how '*the sound of the music of the angels*' could have a similar effect as *the action of the devil* had had, unless the meaning be taken to be 'flung down' (into ecstasy of sleep, or into hell, respectively); cf. *tar-laic,* he flung; *do forlaicthe,* was flung, &c.

ron-chend, seal-skin; *gen.,* 125, 168 i criol *ron-cind,* which T gl. 'in a creel of skin of seal there was the garment'. But the gl. F^{mg} has 'so that he asked of Ronchend, a sub-deacon . . . . , and a garment was found in a creel that Ron-chend had with him, in the chariot . . . . like to the skin of a seal's head was that garment'.

rop, cop. subj. 3 sg., may it be; immediately folld. by the predicative word; 27, 15^{2}, 16, 20^{2}. 29, 34, 41. 126, 194, 198. 131, 38. 132, 47; occasionally written only *ro* 29, 39^{2}, 41. 127, 203 (F *rop*).

rorda, see *immradim.*

rosc, eye; 134, 35; *dat., rusc,* 135, 67.

ruadi, redness (of fire); 28, 29.

·rualaid (?) 120, 98 ba maith *conid·rualaid* dó, gl. co *ro·ernestar,* 'dedit'; but probably Colgan's *et bene ei successit* is as near the original as we can get; for *con·ruala* means 'went, befel, happened', cf. FM *ann.* 866 do'n deabaid *conruala,* 'in the battle which took place'.

rubrum, L. 26, 11.

ruire, 'great king', as the gl. gives, 26, 4. 28, 27, 29 (*ruri*); *gen.,* 112, 7 mathair mo *rurech,* (ro·ríg *gl.*)

ruirmiu [Z] form, probably to [A] *do·rim-*, 'I recount,' 119, 81, but the T gl. seems to look on it as a *perf.*, ni *ro·airmius*. The form *rùirmiu* would however be a curious enclitic, in spite of F gl., 'I cannot effect its *turem* nor its *arim*, its enumeration', but there is very little difference made between the *do·rímim* and the *ad·rímim* in actual use. In its two instances of occurrence here, we have 119, 81 *ni rùirmiu*, ni *àirmiu*, but 123, 134 ni fail *do·rù·rme*, gl. *doné* a *thurem*, as *pres. subj.* 3 *sg.*, where there is no sense of past time involved. The repetition was evidently a common usage, cf. FM 919, ni *ruirmiu*, ni *airema* ; LL 54 *a* 39, 47, 50 *ra·rímit* ocus *ra·hármit*, &c.

ruri, see *ruire.*

·rurme, see *ruirmiu.*

rusc, see *rosc.*

·s·, infix pron. of 3 pers. sg. and pl., after *ni·*, *no·*, *do·*, *fo·* and *ro·* :—
97, 5 maisse dóine, ni·*s*·toimled ; 100, 25 na tri coicait no·*s*·canad ; 100, 29 ni·*s*·gaibed tart na lia ; 101, 34 mairb, do·*s*·fiuscad ; 101, 36 in cach, do·*s*·fuc ; 101, 38 meicc E., fo·*s*·rolaic, 103, 62 fo·*s*·rolaich ; 116, 51 ni·s·gaib ; 116, 52 ni·*s*·dígaib, 118, 72 a tret, ni·*s*·dígaib al-lín ; 125, 166 ni·*s*·derbrad.

sab, mighty, powerful, (gl. *sonairt*), 100, 23 ba sab indarba clóeni.

saecula, L. 28, 25.

sáib, false.
saib-fáthe, false prophets, 135, 50.
sáib-rechtu, false laws, 135, 52.

saiget, arrow ; 27, 20.

saill, piece of bacon ; *gen.*, 116, 53 lucht saille.

saith, see *seth.*

saland, salt ; 119, 80.

Salem, rex Salem, 27, 23.

salm, psalm ; 100, 30 cet — .

samaigim, I place ; *pret.* 3 *sg.*, 102, 55 samaiges crich fri aidchi.

samud, congregation ; 113, 25 s. St. Brigte, cf. FM *sub ann.* 835 samad Padraicc archena ; 869, &c.

sanct-, as prefix = St. (Brigid) ; 113, 25. 114, 30. 115, 41. 126, 189 [all in Broccan].

sanct, used as subst., *pl. dat.*, 126, 190 co *sanctaib* Cille-dara. A very noticeable use of the word : Cormac has the item *sanct*, specially applied to St. Brigid, but it is certainly not of common occurrence as a noun *subst.*

s(an)c(t)a, 131, 42 is commonly read as a Latin expansion for the *s̄ca* of MS. : F has *sruthib*, which makes the right measure of syllables (8), but unless we read *sanct a sruthib* 'saint out of sages', I do not see what is to be done with *sancta.* To say that *sruith* is *fem.*, and therefore *sancta* an adj. fem. in agreement, is to give an explanation which demands proof of possibility.

Sanctan, n. pr. Bishop S., 131, 42.

santach, covetous, greedy (of wealth) ; 113, 13 *s.* for seotu.

·sasad (?) 114, 34 nach mod *ro·sasad* mo beoil (F *·sasat*) ; the gl. *ro·seset*, (*·sesset* F), 'they might reach', seems to suggest a connexion with *ro·soich*, 'whatever way my lips may *reach*' ; cf. the form *sasar*, which

is found several times in the SM., I. 264, 6; II. 140, 18 *sasa(r)*; IV. 376, y; V. 458, 9, usually with the same gl. (*segar* and) *innsaigther*, as found in O'Dav., p. 117, suggesting *sag-*, 'to sue', as the root. "I beseech God against every battle, *whatever way* my lips may (reach? suffice?)".

sathech, satiated, satisfied (with food); 116, 55.

scaraim, I separate; *pret.* 3 *sg.*, 118, 67 *scarais* a forbrat, gl. *scailes*, 'she (put off and) *spread out* her garment (on a sunbeam)', which is plainly the meaning, but *scarais* does not convey it. It occurs in the same hymn 121, 109 *scarais* a hech cenn a bréit, 'her horse *disconnected* his head from the yoke', though here too the construction is abnormal, for 'to sever from' is *scar fri*,—(*scar as* I have never seen); besides *cenn* has no pron. and *breit* no article, and *ech* is singular though the verb in the next line is plural; and in fact the gl. suggests something different with its *fo breit*, bis *fo bragait* ind eich, quasi the *fo-breit*, which is *under* [= *around*] *the neck* of the horse. Perhaps the horse *tore* or *broke* some portion of the trapping called *cenn fo breit* or something of the kind. The word occurs correctly used, *pass. pret.* 103, 63 *ro·scarad* (anim Patraicc *fri*-a chorp).

scél, story; *gen.*, 114, 36 amru *sceoil*; *pl. dat.*, 97, 1 atfet hi *scelaib*.

sciath, shield; 27, 20. 126, 194. 134, 40.

Scotaib, to Irish folk, 101, 35.

scol, school (monastery); *gen.*, 29, 40 hi timchuairt na *scule*-se.

screpul, scruple (-weight); 124, 159 cid óen *s*.

-se, affix, denoting (with preced. art. def.) the proximate demonstrat., 29, 39 in guidi-se, 40 na scule-se; 30, 48 in cathraig-se.

sé, six; 97, 2, 5.

sech, prep. (*cum acc.*), past, beyond.
26, 13 (ro·n·snada) *sech* na nemi; 100, 24 *sech* treba doine; 110, 6 *s.* drungu demna; 126, 184 (ro·n·snadat) *sech* piana; 131, 26 *sech* macc Dé, seems to mean *in spite of*, perhaps, 'outside the influence of', but it is impossible to determine the meaning precisely because of the vagueness of other words of these two lines.

sech, seems to mean 'whoever' in 29, 42 *sech* ro-ísed, but the exact meaning is uncertain; 'whoever *might attain*, may we attain', i.e., '*whether anybody*' or '*beyond what* anybody else' attain.

sech, conj., for, since; 115, 43 *sech* ni chiuir, 'for she did not buy, &c.'; 125, 175 sech ni furecht forcraid ann;—besides that, though; 116, 55 *sech* ba sathech X de, ni bu bronach A.

sechip, whatever (it be), cpd. of *sech*, and the subj. pres. of copula; 26, 6 secip leth, '(in) whatever direction', wherever.

secht, seven; 26, 14. 118, 71.

·sefainn, only in *red. perf.* 3 *sg.*, 121, 114 do·sephain an os; and 3 *pl.* 122, 124 ce *do·sefnatar* in tsluaig, 'though the multitudes *chased* it', gl. ro·*toipniset* and ro·*taifnitar*. A good example of the transformation of forms [A] *do·sèfnatar*, [Z] *tòifnetar*, where *ro·tòifnitar* may be contrasted with the T *toip[h]ni-set*, which has added the *s*-aorist to [the redup. perf. base of √ *svenn*, i.e., *se-svenn*, where (*s*)*h* + *v* = *f*, written here ·*sephain* and ·*sefnatar*, cf. Ml. 36d17 ·*sepfainn*. But obviously, the writer of *this* verse understood nothing of the real relations of the two forms, for he gives 121, 119 *tàfnetar* coin alta di, with the enclitic form;

i.e. he was on the stage of the language parallel with the glossator of F at 122, 124.

seirc, see *serc*.

semine, L. 27, 23.

sén, blessing; sign (?); 26, 1. 29, 38 sén Dé; 103, 68 ba *sén* gaire i ngenair (?).

sena, denial; 127, 203 cen sena.

sénad, act of blessing; 30, 45.

sénaim, I bless; *subj. pres.* 3 *sg.*, 30, 54 Xt ro·n·*sena*; *pret.* 3 *sg.*, *senais*, 119, 77. 120, 99. 121, 115. 122, 127, 129. 125, 163, but *depon.*, *senastar* 120, 89, (where it is curious that in one stanza three of the verbs have this deponent form, though *senais* is used six times in this very poem); *pass. ptcp.*, 119, 76 *senta* impe, ba derg-laid, (cf. MR. 196, 7 used of a *consecrated* banner). The gl. T regards the bath as a bath in which Brigid herself was, *ir-raba si fein*, so that possibly the gl. took it as, 'wondrous to her (was) the blessed bath around her', but Cogitosus says nothing of her being *in* a bath, 'uidens aquam ad balnea paratam'. The gll. know nothing of the construction of *senta*, which they render as if it were active, bennachais .i. ro·sénastar.

seotu, see *sét*.

·*sephain*, see *sefainn*.

serc, love; *acc.*, 115, 42 uarach im ṡeirc Dé.

sermonibus, L. 27, 21.

sessam, act of standing; 26, 3.

sét, road; 102, 46 for *set*, 103, 61, 62.

sét, valuable object; 123, 141 in *sét* argait, the silver *pin*, gl. *delg* (141 and 144); 124, 153 gl. in *máin*, and *tinne* argait, *bar* of silver.

sét, likeness, equal, 'the *like* of' a person; 126, 195 *as-set*, 'her equal'.

seth, labour; 101, 35 ro·chés mór-*seth*; 130, 17 cach *seth* doringba; 115, 40 síth iar *saith* (F *sáeth*), gl. disease or labour; pl. 103, 63 iar sethaib.

sethrach, laborious; 131, 38 mo chorp rop sigith s. [F sæthrach], gl. T or *sethach*.

si, she; only occurs once, 126, 178 where F gives *sith* fri gabud, but T did not so read, for it glosses *si* .i. Brigid; nor do I know how *sith* could be rendered, because *sith* has no meaning that could be brought into this line. But every line of the whole stanza is doubtful. If *si* is the pron., it is wrong; and indeed neither *sé* 'he', nor *si* 'she', (nor *siat*, 'they'), ever appears elsewhere in these poems.

siasair, she sat; 112, 2 *siasair* suide eoin i n-ailt, gl. ro·*saidestar*. There can be nodoubt about the *meaning*, as the word occurs Ml. 43b1 imm-a-*siassair* ob-*sedit*, (he besieged), but the *form* is not satisfactorily explained: assuming it to be the result of a redup., *siass(-air)*, for *se-sess-*, is to assume an arbitrary base *sess* extracted out of a relatively rare form *seiss*, '*he sat*', which is itself of sufficiently obscure origin. On the other hand if the analogy of -*àrlasair* = *àrlastar*, 'he addressed', from √ *glad*, be followed, we might take *se(d)estar* = *siastar*, [but also cf. *miastar* from *mid·iur* and *fiastar* from *fet-ar* (√ *vid*), as dep. *fut.* (subj.) 3 sg.]; and the analogy of *tarrasair* and *tarrastar* as the pret. 3 sg. of *to-air-sissiur* may have aided the equation of -*astar* = *asair* as 3 sg., (siastar =) *siasair*.

síde, the *dei terreni*, worshipped by the Irish before the preaching of St Patrick; *pl. acc.*, 101, 41 tuatha adortais *sidi*, gl. F *sithaige*.

sigith, permanent, lasting, 131, 38 mo chorp rop s., F rob *buan*.
sín, storm, bad weather; 115, 38; *gen.*, 100, 27 uacht *sini*.
sinit (?) old age, 111, 21 iar sinit, gl. iar *sentaid* F.
sinnach, fox; 122, 121.
síth, peace; 29, 41. 115, 40.

síth-[f]laith, 'kingdom of peace', or 'prince of peace', 100, 19, probably the latter, for the line follg. speaks of *his descendants*.
síth-laithe, 'day of peace', 102, 56.

·sius, (?) 135, 63.
slabreid, chain, fetter, *dat.* [of slabrad], 29, 33 tarslaic P. a[s] *slabreid*.
slán, n. pr. 'fontis Slana', gl. 100, 29, from follg.:
slán, whole, sound (healthy); 119, 78 *s.* cen galar.
sluag, host, multitude; 30, 45. 123, 137; *pl. nom.*, 122, 124 in t[s]*luaig; acc.*, 113, 120 *sluagu*.
·sn·, infix pron. 3 sg. pl.; 99, 14 and 100, 19 do·*sn*·icfed, he would reach (come to) them, (perhaps also 102, 54); 124, 155 ro·*sm*·bi, she dashed *it* (against her hand).
snadim, I protect; *subj. pres.* 3 *sg.*, *ro·n·snada*, 'may he protect us', 26, 13. 28, 27. 113, 20 (*·snade*); 3 *pl.*, 126, 183 *ro·n·snadat; pret.* 3 *sg.*, 26, 11 *ro·n·snaid*. There are also three instances of an extraordinary form *snaidsi-* folld. apparently by an objective pronoun, viz. 28, 11 *snaidsi·um*, 'may he protect me', where the gl. has ro·*n*·snade *sind*(!); 28, 27 *snaidsi·unn* (with same gl.); 29, 38. When a sufficient number of forms analogous to these are discovered in other texts than these (and the Felire), the correct analysis may be ascertained. There can be nothing gained to science by attempted explanations of such combinations of vocables as 28, 27 *snaidsiunn* ruri *ronsnada*,—and *·snada* the last word must be, to rhyme with *gaba*,—where *snada* has to be twisted into a past tense to make sense, while just before 26, 13 *ro·n·snada* is used (rightly), = 'may he protect us.' Again, 28, 28 *soersum* .i. *ro·soera sinn*, both gll.: any such *soersum* is an impossibility.
snádud, protection; 27, 15. 132, 49. 159, 7.
snechta, snow; 115, 38 where the gl. seems to suggest an inversion, "the wind drove snow by a storm", adding, "that is to teach (or effect?) a trisyllable, for that was put between . . . . , quod non additur in fine", which possibly refers to the *tria sin* that should have come at the end of the line after *gaeth* (as in the prose), but which is put between *snechta* and the verb *luades*. But I do not understand *na dulect* of the gloss, and therefore cannot explain the clause fully; *gen.* 134, 24 etrochta snechtai.
so, pronom. affix with def. art., denoting proximate demonstr., this, these; 135, 47 na nert-*so*; see also *-se*.
sochaide, multitude, company; 134, 47 hi s. *in company*, opp. to *alone*, or *with multitudes* opp. to *with but a few*; cf. LL 58 β 16.
sochraite, army, post; 134, 41; cf. FM *sub ann.* 866 [p. 504, 13 *sochraide* and *sochaide* 17].
sóer, free, noble; 110, 15 biam *soer;* 132, 50 ateoch in rig *sóer* suthain.
sóeraim, I free; *subj. pres.* 3 *sg.*, *ro·n·soera* 30, 54. 110, 5. 111, 24. 131, 44. 159, 12; 3 *pl.*, *ro·n·soerat*, 26, 67, 10. 27, 24. The form *soeras* occurs 28, 25, 27 and 29, 37 and is gl. *ro·soerastar*, 'he freed' 25, as *foedes* 33 is declared by F to be 'praeteriti temporis', but *soeras* of T can hardly be other than the relative form, 'qui liberat.' As to the form

soersum 28, 28 the gll. render 'may he free us.' But it is impossible to justify such a version.

soillse, light; 102, 56, 60 (soillsi), 134, 23 (soilse).

solma, swiftness; 159, 7.

son, sound; 99, 16. 103, 62.

soscéla, gospel; 101, 33 pridchad soscélad (by error from the ending of word preced.).

soter, Gr., 28, 25.

sous, knowledge; *dat.*, 119, 73 is da'm *sous*, gl. *dán* and *filidecht*, 'poetry'; cf. FM ann. 921 *soas* .i. so-fios, 'good knowledge.'

spiritus, L. 27, 17.

spirut, spirit, of the Holy Ghost; 30, 54. 130, 11. 159, 1, 3, 5, 12; *gen.*, 126, 180 in *spirta*.

sruith, variously rendered, a chief, a sage, an experienced person &c.; 131, 42 of Bp. Sanctan.

Stephani, L. 27, 17 (F).

suanach, sleepy, given to sleep; 115, 41 gl. *cotultach*, *id.*

suas, above, of *motion upwards*; 100, 24 'it lifted his form upwards'.

Succat, n. pr. of Patrick, his baptismal name, given by his parents, gl. as a Welsh word, *sucat*='strong battle', 97, 3.

suide, act of sitting; 26, 3. 112, 2.

-suidiu, dat. of pron., *iar-suidiu*, 'after this', subsequently; 116, 53. 124, 158.

suil, eye; *dual. nom.*, 119, 84 dí suil.

surnn, oven, Lat. *furnus*; *dat.*, 28, 29 a[s] *surnn* tened; [*sórn* in Bible].

suthain, everlasting, eternal; 132, 50 in rig soer *s.*

t-, remnant of def. art. in mas. sg. nom. before vowel, 101, 39 in *t*-apstal.

t-, reduction of *do*, 'they', between the tonic accent on the subst. follg., and the preced. prep. *i-do-biu* = *i-t-bìu*, in thy life-time, 102, 51.

tabraid, see *dobert*.

taet, come thou; 159, 4 *tæt*, a Christ.

tafnetar, see under *·sefainn*.

taidlech, shining, resplendent; 110, 4 in grian t., gl. *taitnemech*, id.

taig, see *teck*.

tair, dry weather; 117, 59 ba *t.* coidche inn-a gort, gl. *terad toerad*.

tair, may it come; 3 sg. [*s*-aor.] subj. (injunctive), 130, 24 ni·m·*thair* mortlaid; 135, 58 co no·m·*thair* ilar fochraice; with infix after the *prep. pref.*, 130, 20 *do*·m·*dir*-se trinoit; 130, 26 *do*·mm·*air* trocaire; 131, 31 *do*·mm·*air* fiado; 3 *pl.*, 30, 45 *tairset* li-ar n-athair.

tairchanaim, I prophesy; *imperf.* 3 *pl.*, 100, 19 tuatha H. *tairchantais*, 'praedicabant.'

tairchetul, prophecy; *pl. dat.*, 134, 16 i *tairchetlaib* fátha.

tairisem, steadfastness, stability; 134, 29 t. talman.

tairle, may it reach, assail; 26, 8 nacha·n·*tairle* adamna, 'may hunger not reach us'; 130, 23 ni·m·*thairle* éc; 131, 25 ni·m·*thairle* erchor amnas, but in both cases there was evidently a reading *thuisle*, gl. ni *tharda tuisliud* form, as well as the reading, ni tharda *li taisi*, which was clearly an ety. gl. on *tais-li*, 'death-colour'; but in 130, 16 it is

ni·m·*tharle*, gl. ni ro·m·*taidlet*, 'may it not *touch* me.' Even in such a set of lines as those of Sanctan it is hardly possible to accept so poor an invention as *ni·m·thairle* in three contiguous stanzas; the gl. on 16 evidently contemplates *taidle;* for *tairle*, LU 19 *a* 1 dianda ·tairle mo lorg-sa, mairfid-us, 'if my club reach them, it will kill them'.

tairset, see *tair*.

taithmet, recollection, commemoration; 27, 18 t. anma Ig.; 126, 187 *t.* Fiadat.

talam, earth, ground; *gen.*, 134, 29 tairisem talm*an*; *dat.*, 131, 44 for *talmain*, 'on earth'.

·*tan*, time; adv. *in tan* = 'at the time when', 97, 2. 102, 53. 103, 65. 121, 110 125, 164, 165, 174; always folld. immediately by the verb of the clause, save 125, 165 in a line that is inexplicable, *in tan hi* ba gabud di.

tanic, see *ticcim*.

tar, over, across; (mountains) 98, 9.

tarle, see *tairle*.

tarmchosal, transgression; 101, 38.

tarslaic, he freed, delivered, released (from bondage); 29, 33 *tarslaic* P. a[s] slabreid. Another example of the use of an enclitic form where there is no justification for the form; it is gl. *ro·tuaslaic* F, cf. *tuaslucud* used here (163, 42) of *release* from servitude; for *tarslaic* cf. S. na Rann, 7319 dian·*farslaic*, and 5287 conas·*torslaic*. Possibly the scribe connected it with *tar·leic*, 'he let him loose', for *tuaslaic*- [*fuaslaic*- *fo* + *od* + √*slak*] might have been expected to keep the prefixal *tua*-, but cf. Ml. 58 *a* 11 *dorosilc*, and cf. here 27, 18 *do·n·forslaice*, cf. (*do*)·*forslaic*-.

tart, thirst, drought; 100, 29.

Tassach, n. pr.; 102, 53, *gen.*, 54 *Tassaig*, the 'cerd' (artist) of Patrick.

tathich (*tathig* F), it visited, haunted; 121, 113 tathich torc allaid a trét.

·*te*, see under *for te*.

tech, house; 121, 108; *dat.*, 118, 68 *i taig*.

tedm, pestilence; *gen.*, *tedma* 110, 8; *dat.*, *tedmaim* 26, 8.

tegdais, house; *gen.*, 125, 171 i toeb *tegdaise*.

tein (apparently a *dative* form), fire; 28, 25 soeras L. di *thein;* 131, 28 ar *thein;* but also written even *ten*, cf. 102, 48 asin *ten;* 124, 148 for *ten*, —the normal form being *tenid;* but the *gen.* is always correctly *tened*, 28, 29. 126, 181. 134, 25. Probably the short form was more convenient (with prep.) for the poets. Cf. FM *ann.* 526 i *tein*, 'in fire', 844 i *tein*.

Temair, n. pr. Tara; 101, 44; *gen.*, *Temrach* 100, 20.

temel, darkness; 101, 41.

temporibus, L. 27, 22.

tened, see *tein*.

tenga? tongue (?); 131, 36 lurech arbaig mo th., F *thinga*, which it must be, to rhyme with *finna*. I have no idea of the real meaning or construction of the stanza.

térnam, act of escaping; 126, 200 asróllem *térnam*, 'may we merit escape', gl. .i. *ro·ernam*, which might seem as if the glossator looked on *ternam* as *subj. pres.* 1 *pl.*

tesbad, was failing, deficient; *imperf.* 3 *sg.*, 125, 176 nicon *tesbad* banne ass; apparently a combination of *tes*- [= do + es] and the substantive verb.

tessed, see *tiagaim*.

testa (?), 130, 20 do·m·air-se trinoit testa, the gll. evidently know nothing about the word, for *in trinoit testamail* conveys no meaning, and the speculative 'or tresta .i. treda', 'threefold', shows that *testa* was only jargon to them.

tiagaim, I go ; [*s*-aor.] subj. 1 pl., 26, 2 *cia tiasam*, gll. cip e leth tiasam, '*whichever* way we go', but *cia tiasam* should mean '*though* we go'; at least the use of *cia* = *cipe leth* remains to be proved ; (s-aor.) imperf. subj. 3 sg., 98, 7 (asbert) con *tessed* for tonna, gl. *co ndicksed*.

ticcim [= *do-iccim*, I move towards], I come ; (imperf. of fut. =) condit. 3 sg., 99, 14 *do*·sa·*icfed* arithisi, he would *come* again, so 100, 19, where probably ·*sr* meant 'to them', and it is not impossible that *mosn*·*icfed* (102, 54 F) was taken to have the same meaning, for the gl. has *ueniat* P. iterum huc, and then, nirbu go quia *uenit* P. iterum co S. ; — [*s*-aor.] *subj*. 3 *pl*., 26, 8 immu·n·*tisat* ar tedmaim, where gl. *tisat immun* shows that it was felt to be an infix. pron., but on the other hand we have 101, 36 *immi* con *tíssat*, 'that they should come (to judgement) around him', where *immicontíssat* would be a curious cpd. Even in 26, 8 it is a doubtful cpd., for the meaning of *imthised* is not quite the same, cf. 99, 17 gadatar co tíssad, ar a n-imthised lethu, they prayed that he would come, that he might go about ('with them', if *lethu* may be held to mean this) ; — *perf*. 3 *sg*., 101, 39 con·*da*·*thanic*, till the apostle came [to them ?] ; 3 *pl*., 121, 108 *tancatar* a tech, 'they came home.'

tichtu, act of coming ; 99, 15. 100, 21.

timchuairt, circuit ; 29, 40 hi *t*. na scule-se.

timmi, warmth ; 100, 32 gl. *tofliuin* and *teas*, *id*.

tinchetul, act of reciting, incantation ; *pl*., 135, 50 *tinchetla* saib-fáthe.

tind, sharp, fierce (?) ; 110, 4 in grian *t*., gl. fiery, blazing : I have no note of the word occurring elsewhere in this sense.

tinne, piece of bacon ; 120, 89 gl. *saille*.

tintarrad, 99, 18 ar a t. o chlóen tuatha H. do bethu, that he might convert from idolatry the tribes of Erin unto life, gl., *ar a comthad*, a gl. which shows also the root, com-*tho*-ad, from √-*so*, 'to turn', hence *conto*·*r-oe* 'he converted', and so *do-ind-to-ro-śoad*, where the strong accent of the enclitic form seems to have absorbed the vowel of *ro* and the root *so*, and the double *rr* represents *r* + *h* [= ś] ; cf. *contòroe* Ml 123 b 7, and *du ìntarrae*, Ml 54 d 3.

tír, land ; 100, 20.

tísat, *tíssad*, see *ticcim*.

tlacht, garment ; 111, 19 gl. *etach*, though there does not seem much meaning in the comparison of Brigid to a garment ; 'the *garment* over *coloured* (garments)', or as F says, 'the dress that surpasses every beautiful dress is she' ; cf. Cormac's *inn étach lígda*, p. 26, *sub* 'legam' ; SM. I. 150, 10 ; MR p. 180.

·*tlucestar*, see *do*·*thlaichiur*.

tochuiriur, I summon ; *pres*. 1 *sg*. (*dep*.), 135, 48 [T has tocuirius].

toeb, side ; *dat*., 125, 171 i *toeb* tegdaise.

togairm, invocation ; 129, 5 nóeb-t. ; 133, 2 where the construction is utterly unintelligible, 135, 70.

togairt, apparently a synonym of *airge*, 'dairy', cf. LB 63 *a* 30 do immim na *togorta* .i. na *hairge*, cf. do'nd *arge* of gl., 116, 49.

·toimled, enclitic of *do·mèlim*, I eat, consume ; *imperf.* 3 *sg.*, 97, 5 maisse dóine, ni·s·*tóimled.*

tolam (?) 130, 21 do·mm·air trocaire *t.*, may mercy come to me *t.* (?), gl. i *toi* ocus i n-*ellmai*, 'in silence and in preparedness (?)', which is merely an ety. gl., [= *toi* + *ellam*]. Where the word *tolam* occurs in LU 70 β 8, it was evidently regarded as a form of *talam*, 'earth.' It is not *tola*, (which means a flood'), but *tolam*, and its meaning is unknown.

·tolomar (?) 29, 35 di-ar Fiadait *ro·n·tolomar*, gl. ro·*tholtnaigem*, may we be pleasing to, or *assent to*, obey the will of ; but here again the form of the verb, including an infix pron. reflexive, causes a difficulty : 'may we render *ourselves* pleasing to our Lord' ; elsewhere the verb is *ntr.*, and governs the *dat.*, cf. the phr., biad *ra·tholathar dó*, LL 171 *a* 3, 7, 14.

tomtach, threatening ; 29, 38 gl. *tomaithmech*, cf. peccad : peccthach = *tomad : tomthach* ; [*gen.* tomtho, 'minationis', Ml 26 d 2].

tóniud, act of descending ; 133, 10 of Christ's coming down to the Judgement.

tonn, wave ; *pl. acc.*, 98, 7 tessed for tonna, gl. for *muir.*

torbas (?) 131, 28 ar threthan *torbas*, gl. *toirnes bas*, 'which marks out, defines, death' (?), but also gl. *tores bas.* I know no satisfactory analysis or explanation.

torc, boar ; 121, 113 t. allaid.

Torrian, n. pr. Tyrrhene (sea) ; 99, 11.

toscur, company, 'the guests' ; 116, 56 ni bu bronach in *toscur ;* gl. in t-oegi, 'the guest', but adding, *or* in *tuata*, *or* in . . . . cugud, *or* in *gnim*, so that there is a margin for possibilities. It is not certain that there is any word *oscur* = 'a guest', but *tascur* 'company' is common enough, and there were certainly several guests, '*hospitibus* divisa', Cogitosus, c. iv.

tra (thra), a connective particle, whose meaning here can hardly be defined as it only occurs once, 135, 48 etrum thra, (ἐμοί) γε, but Θ reads *indiu*, 'to-day', and perhaps some form of *trath* stood in our text.

tráth (canonical) hour ; *gen.* 131, 31 cech *tratha*, 'at every hour.'

treb, dwelling-house ; *pl. acc.*, 100, 24 (tuargaib) sech *treba* doine, raised past the dwellings of mankind, *ad caelum*, says the gl. The word is used also in the cpd. *cethar-trebe* 97, 6, 'four tribes', gl. 'because [he served ?] tribibus quatuor, that is the reason why the name Cothraige (viz. cethair aige) clave to him.' In the Tirechan Coll., Patrick is called *Cothirthiacus*, 'quia seruiuit iiii domibus magorum', Cothraige was his name during his captivity in Ireland. But the difficulty is that *-trebe* is *genitive ;* perhaps it is best to take *Cothraige Cethartrebe* as one word, P.'s name, and *ile* might then be understood as including the members of the four households : 'numerous were the people whom C.C. served.' But the word *Cothraige* is not of obvious analysis, and the use of *cethar* with *treb* suggests a definiteness of meaning, [as the Ten Tribes, the Two Tribes ; cf. *Hom.-Pass.*, p. 639, *de-threb*, p. 633, *deich-threb*,] which probably was not fully known even to the commentators.

trebrech, continuous (?), 102, 60 ciasu *threbrech*, possibly referring to the *continued* light of the sun when it stood still ; cf. the deriv. verb, St. Gall. 7a4 *trebrigedar* cech consain i ndegaid araile cen gutai n-etarru, of the *concurrence* of three consonants.

-trebthach, farmer, only in the cpd. *ban-trebtach*, 'a woman keeping house',

the later language used = 'widow', but there is nothing to show this meaning here 124, 145.

trén, strong; 29, 38. 133, 2. 135, 70.

tren-fer, strong man, champion, 123, 136.

treodatu, threeness, trinity, 133, 3 (repeated 135, 71) cretim *treodataid*. It can hardly be doubted that this is a reference to the expression found in the Preface to *Altus Prosator*, 64, 52 cretem óenatad co foisitin tredatad, 'belief of unity with confession of trinity.' But the words in the Lorica are grammatically inexplicable, save by emendation.

tress, combat; 26, 4. 114, 33.

tressam, strongest; 129, 2 is ed ainm as *tressam*, *superl.* to *trén*.

trét, herd; 118, 72. 121, 113; cf. FM ann. 866 marbaid an *tred* immo'n *torc*, 'kill the herd along with the boar.'

tethan, (the stormy) sea; 131, 28 ety. gl. *tré-thond* [quasi τρικυμία], 'because experienced sailors say that it is the *third wave* that most frequently sinks ships.' The word is common enough, with various translations, such as 'current', FM. ann. 1587; 'fury', MR., p. 318. 256; cf. Oss. Soc. III. 76; O'C., *Lect.*, p. 617. 487; see also Fel. June 3, and the gl. thereon, in O'Dav., p. 122; cf. LU. 39β34; 51β33; 106β43; LL. 113β19; 154a14; 172a29; 212a26; 225a49; 146β19.

trí, three; 26, 9. 28, 29. 100, 25. 101, 40; — 117, 64 fa thri, 'thrice'; 124, 156 hi trí, '(broke) into three parts.'

tria, prep. through; 26, 11 *tria* rubrum mare; 115, 38 *tria sín*, '*by* a storm.'

triar, group of three persons; 114, 36.

trínoit, the Trinity; 112, 6 where the gl. apparently takes it as a *genitive*, but even thus the stanza is unmeaning; 130, 9 huasal *t.* do·n·foscai; 130 20 *t.* testa (?); 133, 2 togairm *t.*, where again it is impossible to construe the word (135, 70); rightly used in its *gen.*, 101, 42 inna *trínóite* fíri.

triun, one-third, a third part; 124, 160 ni furecht cid óen screpul ba mo *triun* arailiu, where the subject of furecht seems to be omitted: 'there was not found [one third part] that was greater than another third part even (by) a scruple.'

trócaire, mercy; 130, 21.

trócar, merciful; 132, 47.

trógi, wretchedness; 28, 31.

truag, wretched; *gen.*, 122, 122 (do raith) in *truaig*; *pl. acc.*, 113, 18 fri lobru *truagu*.

truscu, gl. *clamu*, 'lepers'; *acc. pl.*, 101, 34; I have not seen the word anywhere else.

tua, silent; 100, 20 said of Tara, gl. *cen gloir*.

tuargaib, raised, lifted, *pret.* 3 *sg.* [*do·fo·ar·gab-*]; 100, 24 *t.* a [f]eua; 123, 137 omna na *t.* in sluag, 'an oak, which the crowd did not (could not) lift', [inf. *turcbail* in gl. on 137].

tuath, folk, people: *acc. dat.*, 101, 41 for *tuaith* Herenn; 102, 57 fri *tuaith* [acc.] Cannan; *pl.*, 99, 18 *tuatha* Herenn, 100, 19. 101, 41; *dat.*, 101, 40 do thua*th*aib [F] Fene, 113, 23.

tuath, north; left (side); 100, 29 i Slán *tuaith* B. B., which the gl. takes to mean 'to the north of B. B.', Colgan 'ad aquilonem iuxta B. B.'; with prep. *fo-*, *fo-thuaith*, northward, 120, 102. 121, 114. Used quasi-prepos., *tuathum*, 'on my left', 129, 3. 135, 63.

tucaim, I give ; *pres.* 3 *sg.*, 125, 170 ni bu ances cach *thucai*, which acc. to the gl. should mean, 'it was not *vain* [or deep] to the person who gave the vat to Brigid', see under *ances.* With prothetic *f* after infix pron., *pret.* 3 *sg.*, 101, 36 *do·s·fuc* do bethu, 'all whom he gave [took with him] to life.'

tuisech, leader ; 26, 11.

turim, act of numbering ; 114, 35 mó *turim*, 'more than can be numbered.'

túus, beginning, front ; only in phr. *do'm thúus*, 'in front of me', 129, 4.

uabar, pride, vainglory ; *gen.*, 103, 67 cen airde n-uabair (F).

uacht, cold ; 100, 27 *u.* síni.

Uachtur G., n. pr. Upper Gabra, "a great hill in the plain of Leinster", gl. 121, 120.

uade, *uadib*, see *ó.*

uair, for, because ; 102, 59 huair assoith la Hésu in grian ; 129, 2 uair is ed ainn as tressam.

(h)*uan*, see *ó.*

uarach, acting only for an hour (?) ; 115, 42 ni bu huarach im ṡeirc Dé (sed semper, *gl.*). This is certainly what the glosses take the word to mean, but it is an extraordinary use of the word : *uarach* as a derivative from *uar* 'hour', can hardly be made to denote 'intermittent' ! The word was no doubt chosen to get an assonance with *suanach* of the preceding line, but it was more probably intended to bear its normal meaning, 'cold', 'chilly', i.e., 'without fervour'. It is used as an epithet of the devil and of hell, S. na Rann, 942, 8350.

úas, above ; 111, 19 in tlacht *uas* ligdaib ; 130, 14 *huas* domun ; in cpd., *os chinn*, above [the head of], 114, 30 ; with pronom. element, *úasum*, 'over me', 129, 8. 135, 62.

uasal, noble ; 26, 10 co rig n-*u.* ; 130, 9 huasal trinoit ; 112, 6 co nh*uasail hiris.*

uasal-athair, patriarch ; *pl. gen.* 134, 15 -athrach.

uaser, where F has *óser*, can be nothing but '*younger* (brother)', referring to Joseph in relation to his brethren, 26, 9 though the gl. gives *anuasal fer* ; cf. S. na Rann 3142 Ioseph ossar a mbrathair, and see 7137.

uasum, see *uas.*

uath, horror ; *pl. dat.*, 131, 30 co n-ainbthib h*uathaib*, which the gl. expands into *ocus co n-uathaib ;* perhaps only adjectival.

uathach, horrible (of hell), 131, 39.

uathed, in phr., i *n-u.* 7 hi sochaide, 'amid a *few* or in a multitude', or perhaps '*alone* or with others'.

ucht, bosom, lap ; 120, 96 inn-a *hucht.*

Uictor, the angel Victor, 'the common angel of the Scotic race, even as Michael is for the Hebrew race', 98, 7. 102, 47.

[*h*]*uile*, all ; 29, 41 (huili), 30, 50. 98, 9 (tar Elpa hu.). 101, 37 (huili). 126, 200. 135, 47 (*na huile nert*, *pl. acc.*).

uisse, suitable, fit ; *compar.*, 102, 60 ba *huisse* soillsi fri éitsecht na nóeb, gl. ba *coru*, 'fitter'.

ulc [olc], evil ; *dat.*, 123, 142 ar *ulc* fri, 'to the detriment of' ; 159, 10 ar iffern co n-il-*ulcc* ; see also *elc.*

ulli, L. 28, 32.

um, suffix pron. after verbs, 'me', 26, 11.
·***unn***, suffix pron. after verbs, 'us', 28, 27. 29, 38.
Ur, of the Chaldees; 28, 27.
urlatu, obedience; *dat.* 3, 133, 1 i n-urlataid aingel.
usce, water; *pl. dat.*, 131, 32 ar uscib luathaib.
ut, L. 28, 26.
utmaille, unrest, activity; 26, 3 itir foss no *u.*, gl. *cid for imtecht.*

ymmon, hymn; 102, 51; *pl.*, 100, 25 *ymmuin.*

IV.

GLOSSARY TO THE *AMRA* (TEXT ONLY).

Abbreviations as on p. 217 with the following:

Ad. = Adamnan's Prayer (No. 34).
Cr. = The Amra of Colum Cille (ed. O'Beirne Crowe, Dublin, 1871).
YBL = Yellow Book of Lecan.

a, poss. adj. pron. 3 pers., his ; it hardly seems to occur save in the sg., but it is not always certain ; 185. 190. 191 (*a* meit ?). 323 (*a huath*, where the *h* is merely formal). 331. 430. 463. 484 (tre n-*a* chian ?). 493. 511^{2}. 516. 519. 533. 598. 611. 637.

abb, abbot ; 263 cell cen *abbaid* (*acc.*).

acallaim, conversation, act of conversing ; 459 ar mind n-Axal n-acallaim, where gl. gives no hint to determine the construction, but LU gl. (a) no·aicelled, 'he conversed', (b) iar n-acallaim. De dó-som, 'after God's conversation with him', (c) 'his conversation was second to that of the angels, which was the best' ; YBL simply says, 'our noble, to whom came the angel Axal, to converse with him'. No grammatical analysis can be extracted out of any of the glosses.

accobur, desire ; 439 a. a sula.

adaig, night ; 310.

adbud (?) 574 ar a., gl. *ainmni* or *adb-chlos*, 'abstinence' or 'pomp', on T and LU, but YBL has only cach adbchlos dorindi is ar saer-clandacht darindi, 'whatever pomp he did (exhibited), it was for nobility (free-clanship) he did it' ; he shewed hospitality for a valid reason, which reason is not very clear ; and the more so that the next line contains another difficult word, *udbud*, which is very like this.

adcoi, he will tell, narrate ; 401 gl. *no·innisfed*, YBL *no·faisneded*. A good example of (fut., viz) s-aor. conjunctive, *coi* : √*cōd* [cuad] = *tei* : √*tēg* [tiag].

adfét, he told ; 412 gl. *no·aisneided*, 'narrabat', prob. intended as *adfeded*, but see *adfiadaim* in Gl. Hymn.

adranacht, was buried ; 550 *a.* ria n-aes, gl., *ro·adnacht* ; LU has ad·*rad-nacht*, YBL even ·*randacht* : all three point to the one pronunciation, *dn* = *nn* = *nd*.

Aed, n. pr., son of Ainmire, 555.

aer, air ; 620 in t-aer.

aes, age ; due period of life-time ; 550 ria n-aes = ria n-*a aes* [prps. *a és*].

aguth (?) 547 ; n-aguth i n-athfers, where the context suggests *ath-guth*, 'second voice', as *ath-fers*, but the gl. gives *aigthide*, 'fearful', as if *ag-guth*, 'terror-voice' ; both explanations are given in LU and YBL.

ai, his, 'le sien'; 260 huile bith, ba *hai* he, 'it was his'; gl. ba *leis*, apud eum; but YBL has uili bith ba he a *ai* .i. a selb uili atbath o adbathsom, 'all its possessions died when he died', apparently extracting *adbath* out of *bith ba he a ai* (!).

ai (?) 533 fo lib ligi *a ai*, which LU gl., 'oh sages', a *eolchu;* YBL does not interpret the word but reads robo maith lib ligi a ai d' [f]agbail, where the position of *a ai* forbids it to be taken as explanatory of *lib*, and suggests '*his* grave', i.e. Columba's.

aias (?) 620 apparently only bad spelling for *a aes*, 'his age', as *gl.* has it; YBL omits the phr. altogether.

aiccestar, s-pret. of *adchiu*, 'I see'; 310 nad adaig aiccestar; but the gll. give *aiccther*, *aicither*, *faicther*, as if pres. pass. !

aicellestair, he addressed, conversed with; 587 a. fri hangel.

[***aidblib***, great; not in our text. LU airbrib *aidblib* aidbsib, 350.]

aidbse, chorus (of praise); or vision, appearance, as the gll. give, 350 gl. *taidbsin*, 'the *appearance* of the black demons, or the chorus, the unison song of the men' &c. as LU explains; YBL gl. 'he prophesied', or 'it hindered the deeds of the demons', i.e. the beautiful (*taibsenach*) song of C.C. The text as it stands cannot be construed: YBL reads argair gnimu di' aidbsib arbrib no haidbsib; quoting the famous verse, given in Cr. pp. 10, 11.

ainm, name; 511. 617. Ad 8.

airbrib, 350, in crowds; (see the quotations given in *Hom. Pass.* gl. p. 836 *oirbir*), but the construction is not intelligible. Our gl. inna n-*immed*, 'of their multitudes', is also given on 302, ránic Axala ro-*hairbriu* archangliu, '[with] great multitudes', gl. co *himmed*, where LU has *la* arbriu, 'with crowds', as also YBL.

airchend, sure and certain; defined, assigned; 243 ba ar n-*airchiund*, 'he who was our assured [protector, advocate (?)]' as YBL gl., tallad fornn anti rob airchend d' ar n-etarscarad fria ar mbochta 7 fria ar n-adaidgni do breith uann .i. C.C. 'he who was destined to sever us from our poverty and to take our wretchedness from us'.

airm, place; Ad 6 angel-airm, seems to mean, 'place where the angels are'.

al-liath, 624, where *al* is gl. 'beauty' [quasi *aille*]; but see under *liath*.

Albu, Scotland; 553.

amne[rt], weakness; 550 (LU *aimniurt*, YBL *aimnert*).

amra, ***amrad***, eulogy; 660 amrad in-so ind rig, where the gll. add amrad [= amra, 'wonderful'], in *rad*, or in *rath*, or in *rith*, or it is = *am-reid*, 'not smooth'; or it means *am* = 'death', and *rad* = 'saying', or *am* = '*heaven*', quasi *nem*-rath, 'heaven's grace' given to him in reward. LB has the same, but YBL is a little less lavishly fantastic and gives only, '*not smooth* is it in its words', or '*wonderful* the reward that was given for it'.

amridir, compar. to *amra*, 'wonderful', 408 'one who would be more wonderful than C.C.', so all the gll.

án, noble; 604 gein n-án.

anacul, act of saying; 194 m' a. de mur theinntide.

andil, un-pleasant; 561 ni handil (lem, acht is *dil*, adds *gl.*).

angel, angel; 309. 344. 587. Ad 6, there being in every case something abnormal in form or construction.

áni, beauty ; fasting (?) ; 574, but there is nothing to shew what is its meaning exactly.

anim, prob. *ainim*, taint, blemish ; 675 cen a., YBL has cen ainim uathmar granna, 'without frightful ugly stain'.

anim, soul ; 511 beo a *anuaim*, [an unintelligible spelling found in all, which seems to involve an ety. gl. *an-uaim*, 'without seam', said of the soul (?)] ; *gen.*, 236 less *anma.*

anmni, endurance, abstinence ; 459 ba hanmni ar beba, gl. 'of dearth of drink he died', do lugu digi atbath ; LU also adds *do itaid*, 'of thirst'.

ár n-, our ; 236. 243. 246. 459 (?).

ar, *conj.*, for, because ; 243. 246. 249. 252. 256. [405 *ar* ó (?).]

ar, *prep.*, 1. upon ; 2. for, on behalf of, on account of :—

1. 422 ar chathru (?) ; 428 ar assaib ;—
2. 425 ar Deu ; 514 ar imbud ; 535 ar saeth ; 539 ar credla ; 553 ar iffern ; 574 ar adbud, ar áni.

ar-, apparently prep. prefix, of no very clear reference or construction :—459 ba hanmni *ar*·beba (?), cf. 243 *ar*·don·bath (?) ; 657 *ar*·dlecht, gl., *ro*·dlecht.

archangel, archangel ; 302 archangliu, *acc. pl.*, = *la* a., [i n-airbrib ?] ; Ad 9 co harchangliu Héil.

ardd, high ; 269 co ha., (he arose) 'on high'.

ar[*d*]-*chathru*, prob. intended, 422, 'high cities' (?).

ardonconniath (?) 236 ni less anma ar sui a., gl. 'our sage, who has gone from us into a fair land' ; quasi

ar- don- conn- iath
atrullai huan i n-iath cain.

But our gl. also suggests that *conniath* is formed from *condio*, 'I *salt*, season', and tr. 'he who seasoned with his teaching our stench of sin and transgression'. LU has the same with a third explanation, by condi[tus], '*buried*, hidden away from us'. YBL gl. as follows : 'it is not to the welfare of our soul that there has been severed from us the sage who *used to protect* the men of Ireland and Scotland', where *bid* ac *forcomet*, shews that the gl. only adds *another* speculation, quasi ar·don·*conniath*, 'who protected us', equating -*conniath*, with the root of -*comet*. YBL then adds the *condio* guess, and renders, 'the sage that used to *expel from us* (*ro·indarbad* uaind) our sins &c'. These speculations are therefore,

(*ar don*)*conniath* = { (a) *cain iath*, fair land, (b) *condio*, I season, (c) *conditus*, buried, (d) *con-emim*, I protect. }

There is only one thing certain about these glosses, and that is that all are wrong.

argair (?) 350 a. gnimu Dé aidbse &c. Cr. has totally misapprehended the drift of the gl. in LU., which means, 'the eulogy the people gave him (C.C.) distracted his mind, hindered it from being absorbed in God'; as also given in our gl. *ro·airgair immi* &c., but it adds *ro·ergart* gnimu Dé &c., prps 'he protected the works of God from the apparition of the dark demons'; and the third gl. suggests that it was the words of Basil that *forbade* him (from nourishing or

exhibiting pride). YBL gl. *ro·thairrngir*, or *ro·thairmiscistair*, he '*prophesied*' or '*hindered*'.

ar·dlecht, was due; 647 gl. *ro·dlecht*, as also LB, which adds is *ard-follus* quasi *ard-lecht* (?); YBL gives ro·dlig de tocht amal dleagar do chach, 'it was due from him *to come* [or *be silent*] as it is due from everybody'.

armbert (?) 346 *armbert* Bassil bráthu, but LU and YBL have only *arbert;* T gl. *ro·erbert*, 'Baithin used (quoted (?)) the words or the judgments of Basil to subdue C.C.'s pride at being so celebrated by Irishmen, so that (YBL adds) his prophetic power abandoned him, and there was a crowd of demons accompanying him &c'.

arthu, acc. pl. of *arad*, ladder [p. 163, 21]; 422 fri arthu ar chathru, gl. fri aradu na cathrach nemda.

as, out of, from, (Lat. *ex*), 331.

asnei, he tells; 219 ris re asnei C. cen bith, 'story when *it tells* of C.C.'s death' (?) LU *aisneid*, YBL in re a n-*aisneidend* duind in scelaige, our gl. *aisneiter* dún.

as·ra·la, he put away (his diseases); 318 gl., ro·la ri na sacart a galra ule de, *as·la*, perf. *as·ro·la-*.

assaib [sasad] (?) 428 ar *assaib* rigthier, gl. ar *sastaib* do ir-richiud, prps. 'for satisfactions to him in the kingdom (of heaven); YBL ar *sassad* ir-richiud d'agbail, joined on to the next item; so nearly LU. But none of the gll. pay any attention to the unintelligible *rigthier*, which can hardly mean anything else than 'he is crowned'.

ass·id·rocaib, 300 probably = *ass·ro·fo·od-√gab* with infix. pron. *id*, see under *rocaib*.

ath-fers, second (?) verse; 547.

atgaill, [ad-glad-ur], he spoke, talked; 587 *atgáill* gramataig gréic, 'he talked (!) Greek grammar'.

ath·las, was *re-lit;* 657 'the lamp that was extinguished in this life', *ro·athlas* 'yonder in regno cœlorum'; but the form is awkward, for the root is already *lass-*, 'to blaze', so there is probably an absorption of the assimilated passive ending, unless the verb is to be taken as a neuter.

atnoi, [adnai YBL] (?); 555 Aed a. ule oll-doine &c., all the gll. *ro·aithnestar*, *ro·aithnigestar*, '*he ordered*' or '*he knew*'*;* but as in either case it is impossible to construe the sentence, on any text, we may suspect a possible reference in the original text to an *atnaig*, 'he gave,' as in the gl. *dorat*, 'Aed gave seven cumals to get his name inserted in the Amra.' The words *ule oll-doine*, must conceal some distortion of the text, but conjecture is futile.

atronnai, he bestowed, distributed (?); 574 a. gart nglan, '*he exercised* (bestowed?) great hospitality,' gl. *ro·ernai*. But YBL seems to give a different turn, 'the descendant of Conall *escaped* (*terna*) through the pure gift he made, so that his city is in the presence of God,' terna hua Conaill triasan tidnacal glan doroine, co fil a cathair a fiadnuise De. It is possibly only *·rann-aim*, 'I divide, distribute.'

atruicc, prob. 'he arose,' but the form is novel = *atraig* (?), 269 gl. connargaib, 'he arose,' LU *attruic*, gl., *atraracht*, id.; YBL *atric*, gl. *adracht*.

Axal, name of the angel, *Auxilius*, sent to encourage and strengthen Columba, as *Victor* was the name of the angel sent to Patrick; 302 [*Axalu*], 344. 459. The gll. know the connexion with *auxilium* (304),

but nevertheless, do not abstain from the ety. gl. .i. *ucca* + *sola*, 'sole choice', a hybrid of Gaelic and Latin (308), quasi 'the one city that each would choose, heaven'.

ba, copula, in past tense; prefixes *h* to initial vowel of predicate; 243. 246. 260. 344. 456.² 459.463². 469². 471. 598.

bad, copula, in condit.; only in 408 (where the construction is unintelligible), *bad in*-amridir, gl., bad amru; LU has *badib* (*l*) amradair, (tr 'was equally-noble,' or 'was more truly learned'); YBL has *bad in* amraither (gl. bad amru).

bás, death; 453. 509.

Bassil, n. pr., 346, St. Basil.

·*bath*, he died; 240 bath; 243 do·n·bath, 'has died to-our-loss,' 246, in both cases gl. *atbath;* so 608 *bathar*, LB. *gl.* and YBL gl., though both T and LB suggest *no·bethe*, as if they contemplated *bathar* as a quasi-passive form, (cf. *atathar* and *bither*).

batar, 569 see *bói*.

beba, red. perf. 3 sg., will die; 459, gl. (by all), *atbath*, 'he died,' but the text seems to indicate *ar·beba*, quasi *ro·beba* (?).

bél, lip, mouth; *acc. pl.*, 569 cluidsius borb-beolu bendacht.

bendacht, act of blessing; 569 'he forced foolish lips to bless', (when they wished to curse).

beó, alive; 408. 511²; *acc. pl.*, 240 *biu*.

beóil, fatness; flesh; 435 sechnais beoil (LU) but YBL and T have *sechrais* beoil, where the gl. has ro·sechnastair a anam ar na ro·chaithestair a saith do 'n feoil uair [is] searcholl feoil, whereas LU simply gl. do·sechnad in beoil, 'he avoided flesh'.

bias, rel. fut. of substantive verb, 408 bias beo.

binn, melodious; 463 (guth); 624 (beo).

bith, world; [219 cen bith (gl. cen a bith i m*bith*), but LU has *beith* 'existence,' and YBL cen *bid*, all prob. taking it = *beith;*] 260 uile bith, prps = 'every world,' or 'all existence'; 509 bás bith, gl. '*eternal* death', or 'death *in the world*', bás *tre bithu*, *is in bith;* 598 do'n bith, 'came into the world'.

biu, see *beó*.

bo, copula, after *neg.* or (*prep. cum rel.* =) *conj.*, 326 dia *mbo* goiste celebrad; 507 ní, na *bo* recht rig.

bocht, poor; *dat. pl.*, 467 bochtaib.

bói, verb substantive, 'was in existence'; 275 fot mboi, 'as long as he lived'; 278² boi saegul-sneid, boi séim-sáth; 282 bói sab suithe; 285 b. dinn oc libar l.-d.; 328 b. a huath for demon; 408 coich b.; 438 b. cath (?); 440 b. cast; 449 b. less lan; 451 b. leor less; 453² b. huasal, b. obid, b. huasa bás [in some of which it is certainly wrong, for there is no imaginable reason for *boi huasal*, and indeed the gl. YBL gives *bai* cor·*ba* uasal-sacart he.

borbb, rude; 567 b. beolu.

bráthu, judgements; 346 armbert Bassil b., where gll. .i. *bretha* or *briathra*.

brón, sorrow; 611.

buaid, victory; 445 cloth-ond oc b.

buich, 611 *gl.* brisiud, as if from √ *boing*, *bach*, 'to break'; but also *gl. ety.* *boi uch*, as if the word were only *uch*, 'sigh'!
buidni, crowds, (of angels); Ad 6.

cach, *pron.*, each; 401 [chacun].
cain, fair; = *denam*, 358 (gl.-gnim); cain-sruth, 579.
cairpdiu, chariots; 539, acc. pl. of *carpat*, (gl. carbtu).
cais, hatred; 358 gl. *cais*, 'miscais'.
car (?) 367 ut car Casion, see *ut*.
cath, battle; 542 c. sír; *pl.*, 370 catha.
cath, 438 .I. catholicus (!).
cathair, city; 564; *gen.* fri arthru ar[d]-ch*athru*, 422 (*gl.* na cathrach).
cathra, (n. pr., *gl.* of Cathair Mor) 674.
cech, (adj.) each, (chaque, folld. by subst.); 282. 456. 471. 535.
ceird, see *cerdd*.
ceis, little harp &c.; 263 gl.
celebrad, act of saying mass; 326.
cell, church; 253 c. cen abbaid; 495 cét c. custoi tond; 219 cen *chill;* Ad 20 col C. *Cilli*.
celmaine, omen, destiny; Ad 4.
cen, without; 219[a]. 263[a]. 675.
ceo, and (?); 435[1], see 230 and sub *sceo*.
cerdd, art, profession; 463 c. cleircechta; 611, chuind; 331 as a cheird [cleircechta].
certo, (Latin ?); 620.
césaim, I suffer; *pret.* 3 sg., 321 ro-chés; *imperf.* 3 *sg.*, 471 no-chésad.
cét, hundred; 495 c. cell.
cetal, song; 655 dron-ch. (of this eulogy).
cethri, four; Ad 12 na c. sen fichet, (24 elders).
cethrur, four persons; *gen.*, 486 slicht cethruir.
cian, distant; 484 tre n-a ch., (gl. is fata, 'it is long').
cich, (√ci-, red. perf. ?), 'he saw' (?); 675 do·m·*chich* (gl. co ro·ma-accara, 'till he saw me'?).
cill, *cilli*, see *cell*.
ciúil, [*ceól*] song; 314 nadgenet *ciúil* (pl.).
cléircecht, clericship; 463 cerdd cleircechta.
cleir [clíar], clergy; 499 ni ellastar cloen-*chleir*.
cler, clergyman (?); 294 o *chleraib*.
clóen, perverse, false; 499 c. -chleir.
cloth-onn, stone; 445, gl. cloch clochi, a stone of stone, because *ond* means 'stone'.
cluidsius, he subdued; 560 gl. ro-chlói; see under *-us*.
clunim, I hear; 204 *clunes*, qui audit.
co (h-) *prep.*, to, towards, up to; 226 co h'India, (but also = *coi*, 'road'!); 422 co domun; 637 co hether; 635 co ec (?); (Ad) 1 co Dia; 6 co hangelairm; 8 co harchangliu; 412 con-nú, gl. corrici nuu.

co (*n*-) *prep.*, with ; 383 roinn co figuir ; 604 co nert ; 675 co nhuaisli.

co, *conj.*, so that ; till ; 484 co taslai (?) ; 490 co talluid ; 545 co nach rega ; 635 co ecuas.

coich, whose ; 408², coich boi, c. bias.

coirm, ale ; 435.

col, crime ; (Ad) 20 (sic gl., or = *colo* Lat.).

coluain, body ; 637 gl. i *colainn*.

Colum Cille, n. pr. 219. 269. 405. 474. (Ad) 1. 20 (gen.).

combuich, he broke ; 321 gl. cain ro·briss, pret. of *com-bong-*.

comslechtaig (Ad) 12 *comslectaib*, (gl. cumtaigib 'buildings' ; *comlechtaib* .i. *comthinoltaib*, 'assemblies'.

Cond, n. pr.. gen. Cuind 611, Cuinn 527 [O'Quin].

confich (?) 602 *confich*, figlestar, gl. 'that which he sewed'.

congein, was born (?), he begat (?) ; 604 congein de gein, gl. ro·genair gein n-an, Y.

conoiter, *con·roiter*, is preserved (?), (but gl. *knew* or *guarded*), 240 gl. ro·choimeted, is qui custodiebat ; 333 conroiter recht, gl. rofitir com·mor, 'he knew greatly' ; here the words *ind rechta* must depend on *sonairti*, which is the object of ro·fitir, so that *com·mor*, 'greatly', is intended as the ety. gl. [!] of *con*-oiter, √*av* 'to preserve.'

conuail, body (?) ; 542 gl. as if *colain* 'body', but 566 gl. of Connall, (or, cotach conuail means 'peace between *body* and soul', as an *al.* gl.), and 575 apparently O'Connell. In either case, whether *body*, or *Connall*, be intended, it is wrong.

corp, body ; *gen. cuirp* 519 ; in 675 it is evidently wrong, prob. for *Coirpre* Nia-fer of Leinster.

cosc, act of restraining ; 474 cosc tuath, 'the tribes were restrained by C.C.'

cotach, alliance, agreement of peace ; 566 foi c. C., gl. 'at observing the *peace* of C.'

cot ·ro·lais, 292 where *cot-* is prob. only *co*, 'so that', see *lassais*.

credla [credal], faithful ; 539 ar credla cairpdiu, gl. 'hence he put this judgement on them, for the faithful chariot of his body'.

creis (?), 432 sui slan *creis* Crist, gl. (a) = *cretis*, 'he believes', (b) from *creo*, 'he grew', or (c) some form of *cresco* (!) 'inorbairt', '*increase*'.

cridi, heart ; 456 la *cridi* cech ecnada.

cridochtaib, 294, o chleraib c., which the gl., *docht* a *chride*, seems to analyse as *crid-docht*, see *docht*.

Crist, n. pr. 432. 481. (Ad) 20.

croch, cross ; 423 iar n-a *chroich* ; 598 ba sír do'n *chruich* a chuimni ; 617 ainm *cruchi*.

·*chuaid*, 385, A *cubaid* (?), but the gl. seems to hint at *ro-chuaid* as merely for *ro-shuid*, 'very sage' (!).

cualammar, we heard ; 405 where the text *seems* to read *r' o* (!), 'we have heard *from* C.'

cuici, up to this (?) ; 620 cuici a ias (?), (gl. '*up to this* his age', cosse a æs [conice so, Cr.].

cuil (?) 530², gl., *cuil* deim de eot, 'he did nothing of jealousy', but see *deim* !

cuili (?) 521, cuili neoit, gl. ro·choillestar gainne, 'he suffered niggardliness' (?).

cuillsi·us, he destroyed them (?); 519 tule a chuirp cuillsi·us, 'as to the lusts of his body he suppressed them'.

cuimni, memory; 598.

Cuind, see *Cond*.

cuirp, see *corp*.

cuitechta, company (?); 268 gl., 'when the company of God [i.e. the angels] came to meet C.C.'.

culu, chariot (?); 187 culu tria neit, gl. 'as goes a scythed *chariot through battle*, be it thus my soul may go through the battle of demons to heaven'; *cul* is gl. by Cor., as 'chariot', but the speculations of the gl. show no light on the construction.

cumachtach, powerful, of Christ; (Ad) 20; *fem. dat. sg.*, 331 as a cheird chumachtaig.

custoi, [quasi *custodit!*] 495 gl. cometaid, 'he keeps, guards'.

·d·, infix pron. ntr., 513 fo·d·ruair, *id* effecit.

dal, meeting, assembly, 624.

dag, good, 342, (but *dag* is not used save as crude adj. in composition so that *dag-*[*imba*, or something] would have to be read, 'good-(death)'.

dáma, was granted, (?) 339 suithe dó *dáma* deochta, gl. *ro·damad*, 'was granted', but also *dámtha*, which is not clear of construction, '*concessions* of the Son of God' (?), where *ro·boi* becomes inexplicable.

de, *prep.*, from, out of; 194 n'anacul *de* mur theinntide; (*di*, 471). 204 (hears) *de* nem; 233 de de[is?] Sion (gl. *do deis* in tS., 'at the right hand of Zion'); 269 atruicc ro·ardd tráth Dé de Cholum cuitechta [Cr. has no *de*]; 530 deim *de* eot, *de* formut; 504 congein *de* gein.

dím, from me, 671.

de, *cpd. pref.* from it, him, 350 (al. gl. arrogart *de*); 657 (ro·)dlecht *de*, 'was due from him'.

Dé, gen. of *Dia*.

deacht, deity, 339 (suithe?) na deachta.

dede (?) seemingly = 'right hand', 545 nech rega rig-mac for dede De, 'the prince will not come upon the right hand of God'; cf. also 233 where *dede* Sion, is gl. 'do *deis* in tS.'.

deilm, noise, 214.

deim (?) 530[2] cuil *deim* de eot, de formut, where gl. seems to have *deim* = *ní*, 'nothing', 'he did *nought* of jealousy &c.', [quasi *deme* 'neuter',] but gives also as gl. = *demo* (Lat.), 'I take away', in which case the *cuil* seems to be taken as objective to *deim*, 'takes away impiety' (!).

deimthechta (?) gl. 'was taken away, removed', *ro·digbad*, apparently as if *de-im-thecht*.

demal, demon; 323 (gl. demon); if the *m* is aspirated, it is simply the word *devil*.

denam, act of doing, deed; 358 cain-d., gl. cain-gnim.

Deo, 572, see *Dia*.

dér, tear; 195 gl. 'place in which tears are shed', bale hi teilciter déra.

derb, certain ; 342 (gl. *demin*). 644.

desestar, he sat ; 572 oc Deo d., O. Ir. *dessid*, pl. *desetar*.

Deu, 425, see *Dia*.

di, 471, see *de*.

Dia, God ; 185². 190. 194. 204. Ad 1 ; *gen.*, *Dé*, 229. 269. 300 (De angel, note inversion). 352. 545. Ad 12 (De Athar) ; *dat.*, *Deo*, 425 ar *Deu* (pro Deo) ; 572 oc Deo desestar (apud Deum).

di-a n-, by which ; 608 *di-a* mbathar.

diall, declension (?) ; 680, where the gl. seems to hint at the *modification* the poet had put on the [*meaning* or *form* (?) of] the words in his poem ; but it is all hopeless guesswork.

·*dibad* (?) 657 gl. do·ra·dbad, *i.e.* do·ro·dibad, 'was extinguished'.

dibad, death, 297.

díd (?) (for *ditiu* ?), shelter ; 469 ba díd do bochtaib.

dilcen, 243 gl. *dilged* and *adilgnige*, and Cr. gives even *dlige* (dligthech) ! If *adilcen*, it would mean 'greedy' ; but if √*di-leg-* is suspected, then *di-lecun*, 'remission' ; all is vague.

dím, from me ; 671, gl. *dím-sa*.

dín, shelter, protection ; 469.

dind, fortress, stronghold ; top ; 282. 285 (*dinn*), but gl. apparently *co a cleithi*, 'to its ridge', cf. O'Dav., p. 75 *dinn* .i. *ard* no cleith.

dindgna, height, hill ; Ad 12. i ndingnaib Dé, gl. hi cumtaigib, 'buildings, ornaments, shrines (?)'.

dir, fit, suitable, but 401 gl. ret, 'a thing', cach ndir-uais, 'every lofty thing', cach *rét* huais.

di-sceoil (?) 211 ni d., gl. *cen* scel, 'unstoried', or *dis* in scel, '*poor* story' ; but there does not appear any reason for the *gen.* form of *sceoil ;* Cr. has gl. *duthe sceoil*, 'folly of story'.

di-scruit, inscrutable ; 467.

diu-tercc (?) 194 m'anacul de mur theinntide d. ndér, where the *gl.* first has, 'a place in which tears *are shed*', evidently reading *du i teilcter*, instead of, or as analysis of, *di-u tercc* (!) ; and next, takes it = *diu* Latin, and *dercc* 'eye', as a Latin-Irish cpd., = *a long look* (!), perhaps intended as *deod-*, '*last* look' ; but *tercc* (of our text) means 'few, scanty'.

di-ulaing, intolerable ; 215.

dligthech, lawful ; 481 eter dligthechu (τοὺς), *gl.*, 'angels & archangels'.

·*dn*·, *infix pron.*, 'him', 481 no·dn·geilsigfe.

do, *prep.* (cum *dat.*) *a*, [give] ; to *b*, [go] towards ; 211 d', 312. 467. 469². 493 (b). 611 ; *dam*, to me, 681 ; *dó*, to him, 226. 339. 644. 647².)

do, perfective prefix ; 675 *do*·m·chich, 'may he see me' (?).

dó, two ; 204 mo *do nuaill*, 'my two cries'.

dochétal, music ; 490.

docht (?) 294 o chleraib *cri*[*d*]-*dochtaib* ; it is impossible to say with any certainty what it means : *gloomy*, *silent*, *reserved*, *learned*, are tenable as speculations.

dóinacht, humanity ; 425 ar Deo *dóinachta*, but it is difficult to explain the *genitive* here ; the gl. apparently inverts the words, and tr. 'for the humanity of God's Son.'

doine (?), 555 'A. atnoi ule oll-*d.* &c., where the gl. gives no explanation of *oll-d.; doine* should mean '*men*', but perhaps *duan* is at the bottom of the puzzle, and it means '*poems*', and perhaps it is something quite different from either!

dóinib, [dat. pl. of *duine* 'homo'], 467. 572.

·dom·, *infix pron.* 1 *sg.*, 668 ro·*dom*·sibsia (?), gl. ro·*m*·fuca, cf. 660 ro·*dom*·rig, gl. dorat rige dam, 'gave kingship to me'.

domun, world; 422 co *d.* dringthier, gl. *ad caelum*, or ro·bo *do* a *skomain*, which latter has again an alternative, '*to him* his good-gift', or '*two* his good-gifts'. But how *domun* is to mean *heaven*, does not appear, for *domun* means the *world*, and not the sky, unless we elect to read Lat. *domum!*

do·sluindim, I interpret, explain; *sec. fut.* 3 *sg.* (?), 252 dosluindfe.

·don·, *infix pron.*, 'us'? 660 for·*don*·snaidfe.

do'n, *dat. def. art.*, 598² do'n chruich.

dringim, I leap, press on towards (?); 422 *dringthier*, with unintelligible ending *-thier*, found also 428 *rigthier*.

dron, firm; 555 d.-chetal.

druib (?) staying (Cr.); 611 where the gl. has 'there was breaking and sorrow in the city of Cond from the *do-druib* that fell upon C. Cille, when he went yonder [heavenward]'; but *druib* and *do-druib* are alike uncertain in meaning.

dub, black; 671 menna duba, gl., na mennata duba, 'the black mansions'.

dui, fool, non-sage, opp. *sui*; 226

dul, act of going; 611.

e, *he*; 260 ba hai *he*.

ecce, Lat., 620 ecce aer.

ecnaid, sage, learned person; 456 la cridi cech *ecnadu*; *pl.*, 316 nad éitset *ecnaide*.

eigim, I cry, scream; 190 lurgu, i n-*eigthiar*, 'in which there is crying', another incomprehensible ending (*-thiar*) of pres. pass.

heil, see *El*.

eitse, *eitset* (?) 509 nad eitse bás bith, gl. 'that there be not *fated* (?) for him death for ever', *eitse*, quasi *istad* (?), but it can hardly be anything else than *ne audiat* [or perhaps '*ne moriatur*]; 316 nad *eitset* ecnaide, gl. 'sages *cannot* tell it', *ni hetat* a aisneis, or 'one sage does not *listen to* another', *ni héitsend* [and Cr. adds two more suggestions, one rendering *eitset*, 'they *die*', and another reading *ecnach* for *ecnaide*, with even a third speculation, adding *niad* to *ecnaide!*]

El, God; Ad 9 co harchangliu *Héil*, gl. quia idem est *Hel* et 'deus'.

ella[. . .] (?) *ellach*, 'conjunction', 392, but the text in Cr. has *ellacht*, *gl. ro·ellged*, 'conjunctum est', of the harmony of the moon's course with the sun's course.

·ellar (?) 502 *do·ellar* fó inbuilg, with a bewildering abundance of impossible glosses, 'he *gave* them to salt', or 'he *milked* them' i.e. 'he pacified them', [LU, 'he used to *view* them under the meanings of their evil', reading *a n-uilc* for inbuilg; or, 'he used to *visit* them that he might inflict his proper penance on each'; or 'it was the catching of a *flock*'; 'he used to milk belief upon them'; or, 'he milked them for *sallund*', (see *inbuilg*). Thus *do·ellar*, is twisted into *no·fegad*, no·*taidled*, gabail *ella*, no·*immuilged*, *no·s·bliged* (!)].

ellastar (?) 499 ni ellastar cloen-chleir, gl. 'he did not nourish a place where there abides a perverse clergy', ni *ailed*; but cf. *ell*, quoted II, 194 note[2].

eola, learned, skilled; 344 ba heola Axal.

eot, see *ét*.

erailim, I enjoin; Ad 1 do·m·erail, 'he enjoined me', or perhaps *do'm erail*, 'to enjoin me'.

ergnaid, wise, prudent; 486.

eris, heresy; 504 nad heris.

esce, moon; 392 immuaim n-esc[i].

ét, jealousy; 530 cuil deim de *eot* (*dat.*).

ether, ether; 637 co hether.

eter, *etir*, amongst; 392 eter scolaib; 383 etir libru (*acc.*); 381 e*tir* dligthechu; Ad 12 etir comšlectaib.

faig, he sewed; 350 faig ferb, gl. no·fuaiged; LU adds *no·figed*, 'he wove.'

faith, prophet; 229.

fecht, fight, violent deed; time; 608 nad fuich fecht, 'he fought not a fight', (or, 'at the *time when*' &c.); so perhaps 555, where LU has gl., *in tan*, '*when* he should come'.

fechtnach, lucky, fortunate; 420 (compar.) fechtnachu.

Fedlimid, n. pr., 494,—mthi, *gen.*

feraim, I effect, prepare; 420 grés *ro·fer*, 'he *effected* a course'; 637 ro·fer subai, 'he *brought* about peace', gl. *ro·ferastar*, and *foruir*.

ferb, word; 360, gl. *briathar*, but LU quotes the three meanings *briathar*, *bolc* ('blotch') and *bó* ('cow'), given also in Cormac, p. 19.

-fess, was known; 336[2] ro·fess.

fethal, ornament, insignia; 272 but the gl. with its alternative *sithla* shows that the initial had been deleted as in LU *finn-ethal*, which the gl. read *sethal* = *sith-laith*, 'peace-prince'.

fiadu, Lord; 246 ar fiadait (*dat.*, gl. co har f.); LU *gl. ety.* co ar n*Dia maith*, [quasi *fia*(=*fó*)+ *dia*].

fiche, twenty; Ad 13 na cethri sen-find fichet (*gen.*).

fichim, I fight; 542 fiched fri conuail, *gl.*, dogniid fuachtain fri-a cholaind, 'he made attack upon his body'; 594 *ficht* thuaith, gl. di-a *fich*, or di-a *fichtis*, *pugnavit* or *pugnabant*; LB adds *fognatis*, serviebant.

figlim, I perform vigil; 275 *figlis* fot mboi, he performed '*vigil*' as long as he lived, gl. as denoting twelve hundred genuflexions daily, sic LU; 602 *figlestar*, where LB gives also the same gl.

figuir, (metaphorical) figure; 383.

fín (?) 594 fín nouit, *gl.*, *finem nouit* (*!*).

find, white, fair, good; 272 *find*-fethal; Ad 13 na cethri sen *find* fichet, of the 24 *elders*, '*old-fair* ones'.

fír, true; 252 foccul *fír*; 542 soich fír, LU gl. by *fírinne*.

fír-ocus, truly near; 204 Dia f., gl. of God's omnipresence &c.

fírian, righteous; 204 Dia f.

fissid, seer; 249 gl. ety. fiss-síd, 'knowledge-peace', LU adding *fis-aith*, 'knowledge-swift'.

fithir, tutor, teacher, 360, gl. ety. *in feth-athair*, the usual gl., LU adding, *sír*, or *amnas*, *long* or *difficult*.

fó, good ; 297 fo dibad, *gl.* maith a eipiltiu ; 533 fo lib. 502 fó in builg (?), LU giving an *al. gl.*, combo *maith* no·immuilged.

fo, *prep.*, under ; 495 fo ógi offrinn ; 513 fo recht noeb ; 654 fo thuind, gl., is foccul fo thuinn in scél-sa, 'this story is a 'word under wave', if that be the meaning, but LB takes it as one word *fothuind*, which it defines as a 'word that wounds a person', also adding, *fotheind*, and gl. *fothendas*, 'a word that *oppresses* all'; cf. also the entry *fothond* in Cor. Tr. p. 81, where unfortunately the verse quoted is unintelligible.

fochanaim, I sing ; Ad 13 fochanat riched, 'they celebrate in song the kingdom', dicentes ter, sanctus &c.

foccul, word ; 252, 654.

fodruair, perf. with infix pron., of *foirim*, fo·d·*ruair*, 'he caused it', 513, √*foirim;* but the gl. seems to have taken it as *fo-drub-*, 'to stay', *gl.*, *ro·fodrubastar*, also given in LU along with *ro·furestar;* YBL has only *ro·fodrubustur*.

foidiem, messenger (?) ; 246 *gl.* in foidem, or LU intí *no·d·faidmis*, 'he whom we used to send'; so YBL.

for, *prep.*, upon ; 323, boi a huath for demon, gl. 'by *fear of*, or *fear on the part of*, the demon'; 545 for dede Dé ; 555 fechta for nia nem, which is unintelligible ; the gl. gives no hint of the meaning, but LU has *in tan no·regad in tren-fer*, 'when the hero would come' [to heaven], and YBL has 'to the hero, when he went to heaven', do'n tren-fer in feacht dochuaid for nem ; in both cases, the explanation seems to demand a verb of *going*, and the inversion of *for* and *nia*, but it can only be vague conjecture. But YBL "adds, or *aed* means 'fire', or 'an angel would come there in the shape of a flashing lightning'; or, 'he ordered the eulogy to be made thus,' &c." The gl. refers to Aed, who gave seven *cumals* for having his name inserted in this eulogy of C.C. It is interesting to note that the gl. in LU quotes some lines of poetry in which it is said that 'a single man of his draught-board would buy six *cumals* (female slaves).'

forchanaim, I teach ; 256 forcanad tuatha toi, 'he used to teach tribes silence'.

forcetlaid, teacher ; 256.

format, jealousy ; 530 cuil deim de formut (*dat.*).

foi, length, the length of time in which, so long as ; 275 fot ṁboi, 'as long as he lived'.

fot (?) 504, where the gl. seems to take it as meaning, 'he sent away', ni *ro·foidestar* nech huaid ; this is perhaps supported by LU *foet*, which possibly might be analysed into *fo·et*, 'he accepted' (cf. *arro·et*), from *fo·emaim ;* but the YBL gl. is *fuireochair*, 'careful, watchful, attentive', which is also the gl. given in Cormac for *fot* .i. *foitech*, 'cautious.'

fresdul, act of attending on ; 272.

fri, *prep.* cum *acc.*, towards ; 422 fri arthu ; 566 fri cotach ; 587 (conversed) fri hangel.

frisberim, I oppose, repel ; 249 in fissid frisbered homnu huain, 'the sage who used to repel fears from us'; YBL has 'he used to take away (?) from us (nobered uain) the prophet who had knowledge of the peace of God and men'; 'he used to bear away from us our terrors and our fear, so that we should have no fear of the devil'; which is what our gl. says, *no·frithbruided* &c. ; 516 frisbert tinu a thoib, where the gl. given by Cr., as *rorith brui*, tr. 'great running of bowels' is a stroke

of imagination, for it evidently means *ro·frithbruid*, as gl. on *frisbert*, just as in the previous example ; YBL has *ro·opdeastair*, 'it refused' 'that his side should be [fat], but should be lean', which is what our gl. means, 'it betrayed the *fatness* of his side', and in *that* case *tinu* is possibly nothing but *tinne*, unless it were taken as a form of *teinne*, 'tightness', but we have to reckon with another possibility of etymological twist, viz. in connexion with *tind*, 'sick, sore'.

fuacht, probably *perf.* of *fo·fechim*, I attack ; 504 ni fot ni *fuacht nad* heris, *gl.*, 'he did not himself do any heresy', where apparently *fuacht* is held to mean '*commit*' or '*embrace*' (heresy) ; but LU reads ni ro·*fuachnaig*, as gl. on ni *fuachtnad*, 'did not *attack*', and so YBL, ni *denad fuachtain* re neach, but here the variant is given, *nir æreas*, gl., 'he was not heretical', nirb eiretechda he, so that we have
T ni fuacht nad heris,
LU ni fuachtnad heris,
YBL ni fuacht nir æreas [!] ;
608 nad *fuich* fecht di-a mbathar, gl. ni *dernai fuachtain*, where *fuich* is probably pres. of *fo·fechim*, which is YBL ni *ro·fuachtnaig*.

gaelaim, I fight ; 370 catha gulæ *gǽlais*, 'he fought,' *gl.*, ro·gælastar, YBL *ro·dechastar* catha in chrais.

gair, short while ; 321.

gaiss, clever ? ; 362 gl. 'he was clever at explaining glosses clearly' ; or, he *wounded* (?) the gll.', as if *gaiss* = *gonais ;* so LU *gas*, *gaeth*, *gonais*.

gart, hospitality ; 574 *gl.*, YBL tidnacal, 'gift.'

geilsigim, I take into service ; 481 no·dn·geilsigfe, gl. 'there shall be given him the reward of his service', but LU 'Christ will take him into his service', YBL 'Christ *placed* him amid the just for the long period during which he had expounded faith and belief'.

gein, birth, child ; 604 gein n-án.

-geóin, he knew ; 414 nadi goi geoin, (LU nad goi geoin), 'who did not know falsehood', where seemingly our text has *nad·id* . . . *geoin* for *athgeoin*, 'recognised', with object noun as infix pr. [!] ; LU *inti na aithgeoin goi*, YBL narbo aichnich gæ acht firindi.

géscach, (branchy =), radiant, emitting rays ; 395 la gréin ngéscaig (*rín*), gl. 'sending light to the stars and the eyes of men'.

glan, pure ; 574 gart nglan.

gle, clearness ; 362 gl. co gle, 'clearly (explaining)'.

glinnim, I perform, carry into effect, make sure ; 602 o gnim *glinnestar*, 'he effected' ; 365 *glinnsi·us* salmu, (with proleptic [!] affix *-us*, 'them'), gl. 'he *critically recited* the psalms according to obelus and asterisk' ; LU adds, 'or he *learned* them'. Here the gl. in YBL quotes a familiar gloss, robo salmcetlaid iar fersaib 7 d...antaib 7 analaib, see BB 337 *β*.

gluas, gloss ; *pl.* 362 *gluasa*.

gním, deed ; 602 ó ; 350 gnimu (*acc. pl.*).

gnúis, face ; 185.

goiste, snare, trap ; 326, *gl. ety.* 'gai astuda', 'spear of stopping', '*coi* &c.' 'way of stopping', viz. '(demon) to whom C.C.'s celebration of mass was a snare that held him fast' ; LU adds 'goiste *gabala*', 'snare of seizure' for the demon.

gramataig, grammar ; 587.

Gréic, Greek (grammar) ; 587 gramataig *g*.

grés, step, course ; impulse, stimulus ; 420 YBL gl. co feraib feachtnachaib donid a gres .i. a cheim.

grian, sun ; 680 gl. YBL 'though great is the eulogy that poets in olden times (tosaig aimsire) used to make to sky and sun, they are not greater than this sublime eulogy ; and since I do not see the light of sky or sun, there is no opportunity for me to make this eulogy [still more lofty]' ; here *nem-grian* is evidently 'sunless, blind', referred to in our gl. quia cæcatus sum iterum ; *acc.* 395 la *gréin* (τήν) ngéscaig.

gulæ, (Lat.) gluttony ; 370 gl. cath in *chrois*, but also, reading *cule*, 'the battles of the three *Cule*, C. Dreimne &c.'

i n-, *prep.*, in ; with original final *n-*, assimilated 190 i*l-l*urgu ; 185 *in n*-a gnuis ; 408 [(?) *bad in*, LU *bad ib*, YBL *badin*] ; 547[a] i n-a(th)guth i n-athfers ; 553 i n-Albu ; 637 *hi* coluain ; 624 i (s)nechtu (?).

iar n-, *prep.*, after (of time) ; 493.

iarmar, very great ; Ad 4 tacud i.

iath, land ; 204 nim-iath, 'heaven-land', so 493 ; 310 *gl.* tír ; 408 ar *iathaib*.

ic, *prep.*, at, near, in [see *oc*] ; 569 ic Toi ; 579 hic udbud.

idal, idol ; 499.

idlach, idolatrous ; 537 tre thuaith n-idlaig (τήν).

iffern, hell ; 553.

im, *prep.*, around, about, concerning ; 229 *im*, [LU *in*, YBL *ni*] ; 393 *im* rith.

imba (?) 342 derb dag imba, gl. 'good *the death*, or *the deceased*', as if *im* were the *def. art.* (!) ; if *dag* means 'good', *imba* ought to be a noun, but the text is unintelligible.

(*imbud*), quantity, multitude ; 513 (from LU, *imad* YBL).

immuaim, co-harmony (?) ; 395 im. n-esc[i], gl. LU *co-huaim* ; YBL has 'known to him was the *im-uaim* of the moon, i.e. the *com-rith* (accompanying race) that it runs with the sun'.

in, *def. art.*, the ; of very rare usage in these fragments ; 527 in mac ; (pron.) 660 *in-so*, 'this' ; *gen.*, 657 ind ríg, 660 ; Ad 13 ; *gen. pl.*, na Ad 12.

inbuilg (?) 502 do·ellar fó *inbuilg* ; fo *inmuilc* LU ; fo *inni uilc* YBL ; YBL gl. ro·s·innarbo fo innib an uilc, 'he expelled them under the bonds (?) of the evil', and ro·s·timairced as an olc, 'compelled, forced them out of the (their) evil in which they were', (*do gabail tsloindti*, 'to take meaning'). This reading was before the eyes of gl. LU, 'he saw them under the bonds (?) of the evil'. But the almost illegible *tsloi*(*n*)*dti* after *gabail* in YBL 79 *a* 16 appears in LU 13 *a* 30, ba gabail *ella* [see note [a], II. p. 286] do'nd uasul na cloen-chliara, adding, 'so that it was well *he milked* (no·*immuilged*) belief upon them' : here the *ellar* is evidently connected with do·*ellar* ; *fo* = *maith*, and *inmuilc* is *immuilg*, 'to milk' ; in the last clause of LU gl., no·s·bliged do *sallund*, we have an additional element, 'he milked them for *singing*', i.e. 'to make psalm-singing', for *salland* cannot mean 'salt', as Crowe has it, but is a derivative of *salm-*. Possibly, therefore, the LU gl. may be intended to mean, 'the perverse clergy were for the noble C.C. a catching of *cattle* in order to *milk* them', to get psalm-recital out of them (?).

ind, gen. of *def. art.*

India, India ; 226 al. gl. 'from here to India', all the gll. give it ; but also see following :—

india (?) 226, gl. *innisfes*, 'that will narrate', 'how will a fool *tell* of him'; and in 620 *indias* is gl. *innisim*, 'I relate' ; apparently from follg. :

inedim, I narrate ; (YBL *indeidim*) i.e. (inn-fed-im ?) ; 590 gl. dogni im a aisneis.

ir-docht, very learned (?), Lat. *doctus* ; 409 gl. *forcthiu*, so YBL, just as LU gl. 294 on *dochtaib*, forcdib, and as our gl. 285 on *leg-docht* is *forcanad* libru ; YBL gl. here gives *urdraici*, 'more illustrious' *forceltaid* 285.

is, copula, occurs only twice, 263[2] *is* crott cen cheis, *is* cell cen abbaid.

la, (*prep.* cum acc.), with, near, apud ; 395 rith la gréin ; 456 ba lig la cridi ; 490 la dochetal, 'came *with* song' ; with pronom. element, *lib*, apud vos, 'in your judgment', 533 ; *lais*, 'with him' (?) 292.

lais occurs twice, 288, 292, both instances of doubtful structure ; 288 gl. 'it *blazed*', or 'was *with him*', or 'it *benefited*', ro·*lasastair*, robo *lais* and *ro·lesaig* ; so practically LU, and there is nothing to show how it is to be taken, though no doubt *blazed* seems the most natural to the context, see *lassaim*.

lán, full ; 449 bói less lan.

lassaim, I flame, blaze ; 288 *lassais* tir tuaid, *lais* tuaith occidens, where LU gives the same gl. *lassais* .i. ro·*lesaig*, and *leis* .i. lessaiges, but *lais* 292 is *las* LU, where our gl. is *rolassais*, 'blazed', and LU has *cutrumma* roba leis, as if it read *cotro*[*m*].

legaim, I read ; 385 legais, 'he read'.

leg-docht, law-learned (?), '*leg*is *doct*us', 285.

leig, law (laws) (?) ; 367 *leig* libuir, apparently *legis libros* ; 383 libru *leog*.

leo, lion ; 624.

leor, enough ; 451.

less, advantage, profit, good ; 236 l. anma ; 449 bói l. lan ; 451 l. diged.

liain, gentle, 'lenis' ; 456.

liath (?) 624 al*liath*, variously gl. as follows :—

T, LB (a) *al-lith*, 'beauty-*vigour*' ;

T, YBL (b) *al-lith*, 'beauty of the *side*' (*ind leith*) .i. C.C. ;

T, LB (c) *all-iath*, 'land of the *rock*' (*ind alla*) ;

LB (d) *all-hiath* (?).

It is obvious that the text was quite unintelligible to the glossators.

lib, see *la*.

libur, book ; 285 oc libur leg-docht, "at book law-learned" ; pl. 367 libuir ; 375 libru, 383.

lig, physician ; 456.

ligi, grave ; 533, 'you deemed his grave good because its dew or its soil was healing against every disease', LB ; 'against every pain that proceeds from a hurtful wind, it will heal', YBL.

locharn, lamp, 'lucerna' ; 657 l. ind ríg.

lorg, track ; 190 ni·m·reilge il-lurgu i n-eigthiar, gl. ic egem il-lurg demna ; LU, il-lurg na ndemna oc a ndentar egem ; YBL co na ra·leca se mesi isin lurc ata *Neigthiar* co hadbal, adding, 'for Neichthiar is the name of a demon that is in hell, and it is he that tortures the souls of

the wicked in hell', with a verse quoted in support of this gl. beginning, *Neigthiar* a ainm demuind duib, but the verse was probably made by a writer from this phrase.

'm', *infix pron.* 'me'; 190 ni·m·reilce; 675 do·*m*·chic.

mac, son; 527[2]. 545 rīg-mac, 'prince'; 594 macc F. (i.e. C.C.); 607.

magistir, master; 579.

mag, plain; *pl.*, maige, 214, 314.

mairg, woe; 214.

maith, good; 612 (goodness).

már, great; 476 miad m.; Ad 4 tacud iar-már.

meit, greatness, abundance; 190 m. (a muichi *gl.*); 611 m. a maith.

menna, abode, dwelling; 671 menna duba, *gl.*, na mennata duba; also menna = *menda* from *mendum*, 'falsehood', where LB has *mentita* (but LB also reads *menma*, 'mind', into the clause; YBL has *meanda* .i. *inada*, 'places'.

-meoin, he thought, reflected [do·muiniur]; *do·ru meoin* retu 537, *gl.*, *dorumenair* a bidbanas; LU *ro·finnad*, 'he knew'; YBL *ro·muined*, 'he showed, taught'.

miad, respect, honour; 476 *gl.*, airmitiu.

mind, diadem; 459 ar m., our diadem, *gl.* YBL and LU *uasal*, 'noble', and LU also reads *iar mind*, 'after the diadem of angels, i.e. Christ'; or, 'after the *best* of conversation, i.e. the angels, was that of C.C'.

mo, *poss. adj.*, my; 190 m'anacul; 204; Ad 420.

mói (?) Ad 20.

mor, great; 194. 214[2].

mós, 314 gl. takes to be *Lat.* 'mos' and explains *bés*, 'custom', LH, LU, YBL.

mos-, soon, early (?); Ad 1 ni mos tias *gl.*, ni rop *moch* thias.

Moyse, Moses; 312.

mui (?) Ad 4.

muich, smoke; 190 ar *muich*, gl. meit a *muichi* (*gen.*), 'on account of the smoke, through its abundance'

muinter, household; 579 magistir *muinuire*, but YBL gl. 'he was magister of many households', do munteraib imda.

munemmar, 'we think, imagine'; 312 tir do Moyse munemmar, gl. 'a land in which it is our opinion that Moses dwells', is *toimtiu* leind, but LU i *toimnem*-ni; YBL reads *maissi* for *Moyse*, where *maisse* might mean *beauty* or *food* (gl. 'excellent food and clothing'). Possibly *do·munemmar* is intended with a tmesis, but the verb occurs alone, without the prefix *do*, 476, with gl. *dom·munemmar*; YBL has an al. gl., 'as manna was given to the children of Israel when they were in servitude (*gelsine*) and hardship (*docomul*), so there was given [C.C.] to the men of Ireland and Scotland when they were in want of a teacher', a tacha forcedail.

mur, wall, rampart; 194.

n-, as *inf. pron.* 'us'; 243, 246 do·*n*·ba n [or 185 possibly ar·*don*·bath, see *don* infix] 550.

-n 1. original final of *prep.*,—

co n- 675; iar n- 493; i n- 185. 547. 548 (?) ria n-550[a]; tre n- 484.

2. (prep. cum) rel.; di-a [assimil. *m*bo] 326. 608; i n-, 190. 310. 342.
3. after *ár*, 'our'; 243.
4. after nouns, to denote *case* or *gender*, 195 diutercc nder; 279 fot mboi; 344 Axal n-aingel; 392 uaim n-esci; 395 la gréin ngéscaig; 401 cech ndis; 459 ar mind n-Axal n-angel; 537 tre thuaith n-idlaig; 576 gart nglan; 587 angel n-aicellestair; 604 gein n-án.

na, *rel. cum. neg.*, *quod* (*&c. non*); 507 ní, *na* bo recht ríg.

na, = τῶν, Ad 12.

nach, *conj. cum negat.*, introducing substantivised clauses, 545 co nach rega.

nad, *rel. cum neg.*, with agglutinated aff. pron. or representative of copula, 310 iath in' *nad* adaig, 'in which it is not night' (that one sees); 316 nad eitset, 'which they did not tell of'; [504 see fuacht*naig*-;] 509 *nad* eitse (!); 504 ni fuacht *nad* heris (!); 509 *nad* eitse bas, where LU has *nand etsa*, gl. ar *nad etad*, and also, like our gl., na *bad* istad, YBL ni *ba* istad do beth i mbas pene; 527 *nad* in mac mac hUi Ch., where *nad* seems = '*is not*' (?), but YBL has *nad e* mac, gl. 'not upon any other son do I bear this testimony, but upon the son who is the son of Ua Chind, viz. C.C.'; 566 ni nia nad nua, 'not a hero *who is not* new' &c., where LB also reads *nad*, but has a gl. with a totally different version for *nua*, q.v.; 608 nad fuich, 'who did not fight'; Ad 18² nual, nad ranic, nad rochma. But cf. also 314 nadgenet ciuil, where the *ad* belongs to the √gen, *adgen*; and again 414 nadi· goi geoin, where the form is probably *nad-geoin*, ni *adgen*, see *geoin*.

násadach, renowned; *gen.*, Ad 8 ainm Hui nasadaig Neil, gl. *erdarcaig*.

nath, poem, of a particular kind; (pl. ?) 680 *natha* nime, or *gen. sg.* as *gl.* erdarcus *natha* gréni; but LB seems to take *oll natha* = *molad*, 'eulogy'.

nech, any one; whoever; 401.

nectu, see under *snecht*.

Neill, see *Niall*.

neit, wound, battle; 187 culu tria n., LU gl. ·i. *guin*.

nél, cloud; *gen. pl.*, 205 iath nél.

nem, sky, heaven; 556 where there is nothing to show the construction; *gen.*, *nime*, 190 Dia n.; 401 renna n.; 680 oll-natha n.; *dat.*, 204 de *nim*.

nem-grian, sunless, blind; 680.

neoit, fight; 521 gl. *gainne*, 'niggardliness', or 'hardship'; see *neit*.

Nera, n.pr., N. the son of Morand; 229, (LU, or 'son of Findcoll of the Síde').

nert, strength; 604.

ni, neg., prefixes *h*, &c. to initial vowel following; 214. 561. 647. 211. 214. hu. 236. 249 ni·n·ta (non est nobis'). 256. 435². 499. ni idal; 504². 506. 561 (h). 566. 598. 647 (h). Ad 1.8. 680. *ni* dam uain.

ní, thing; 499 oll *ni*; *ibid.*, *ní* ellastar; adding 506 ní na bo &c.

Niall, n. pr. *gen. Néill*, 211 (O'Neill); 604 nis (?) Neil; Ad 8.

nia, champion; 555 *gl.* trén-fer, as also in 566.

nim, *nime*, see *nem*.

nis, 604, in a passage of impossible analysis.

no·, prefix of incompleted time (imperfect &c.), 481 no·dn·geilsigfe 471 no chesad.

nocht, naked ; 467 dín do nochtaib.

noeb, saint, holy ; 514 fo recht n.

nouit (!) *Lat.* 'he knows', 594.

nu [nua], new ; 471 ba nu no·chesad ; (gl. corrici *nuu*) ; 412 atfet con-*nú*, 'till lately' (now ?), but gl. also *nu* = *nouum* (*Testamentum*).

nu-dal, new meeting (?) ; 624 gl. i n*dail nui* (bis).

nua, new ; 566 ni nia nad n. fri cotach C.

nual(*l*), cry, shout ; Ad 18 ; 204 *di nuaill*, 'two cries, gl. of body and of soul', or 'cry of O. Test. and of N. Test.', but LU adds, 'my *to-him* cries' (!) so also YBL, adding 'the cries of the household of heaven and of earth on my behalf'.

o, *prep. cum dat.*, from ; 294 o chleraib ; 474 o Ch. C. ; 602 o gním, '*in* deed'.

hoa, grandson ; 574. 675, see *ua*.

obid (?) 453 *apparently* intended to be gl. by *humal*, 'humble', but LU gives it = *auidus*, 'eager' ; YBL gl. *obeith* by *humal*.

oc [i.q. *ic*], at, with, in ; 285 *oc* libur leg-docht ; 445 cloth-onn *oc* buaid ; 572 *oc* Deo desestar.

occidens, *Lat.*, 288 gl. refers to the 'land of the setting sun, as was Inisboffin on the ocean'.

ochtaib (?) 294 perhaps only *dochtaib*, q.v.

óen, one, single ; 463.

> *oen-maige*, 'single plains', 214.
> *oen-taigi*, 'of one house', 647.
> *oen-teta*, 'of one string', 647.

offrinn, offering, mass ; 495 fo ógi *offrinn* (*gen.*).

ógi, virginity ; completeness ; 495 o. offrinn, but the gl. is vague, perhaps = *comlaintius*, LU.

oiged, guest ; 451.

ol, drink (?) ; 435 serc-ol, q.v.

oll, great ; 499 oll-ni, gl. oll ani ; 555. oll-doine ; 682[a] oll ro·diall oll natha.

omun, fear ; 553 ar omun (iffern) ; 249 frisbered *homnu* huain.

ong, 1. visitation, i.e. chastisement ; or 2. groan ; 646 o. oen-taigi, o. oen-teta ; the gll. quoting *ongaib* = *coscaib*, 'chastisements', and LU adding *ong* = *uch*, 'sigh, groan', also equated with *ongan*, which is not further defined or explained.

onn, stone ; *cloth-onn*, 445 gl. quia fit 'ond' *cloch*.

oriens, Lat., East ; 292 gl. isin airthiur.

othach (?) 471 cech trom di othaig, gl. *athach* and so YBL, but LU has *fothuch*, to 'attack' ; the meaning is uncertain.

(do)·*radbad*, 657, see *dibaim*.

raith (?) 356 *raith* rith rethes, gl. *tarraid* do, 'there *befel* him', but LU adds, *ro·raithestar*, 'he perceived' ; and YBL has ro·bo *rath* in rith, 'the race he ran was a *gratia*', 'to wit, that he did good in return for hatred' ; the last seems the most apposite, and the most intelligible in construction. It occurs again, 395. raith rith, where LU is silent. LU gl. ro·bo *reid* do, 'it was *easy* for him to know', and YBL again gl. ro·bo *rath* do·som *aithne* reatha na gréne &c. The reference is plainly to C.C.'s knowledge of the astronomy (sun, moon, tides, stars) which was necessary for the ecclesiastic of the period. This astro-

nomical lore, with the explanation of commentators on the Scripture, the Psalms, the books of the Law, probably some Canon Law, the anagogical and mystic meanings of the word, constituted the elements of learning in which C.C. excelled, and which are therefore here referred to. Hence the intrusion of *gulae*, 'gluttony', in 370 is intolerable; and we may I think conclude that the verse in which this is quoted, really referred to his *political* knowledge, as hinted by the gl. which explains *cule*, as referring to *battles*. At 380 where the gl. reads: *raid*.i. ro·ráidestar, 'he spoke of', LU has again *ro·raidestar*, which it explains by *doucad*, 'he understood'.

ranic, he reached, attained, came to; 302. 310. 312. 314. Ad 18.

rann, verse; 383 rannais *rainn*, 'he divided each verse' (acc. to history and to mystic meaning).

rannaim, I divide; 383 rannais, 'he divided'.

re, *conj.*, before; 185 re tias, gl. *ria·sin*, 'ante-quam.'

ré, time, (see under *ris* also); 219 gl. isind *ré*; 300 in ré, gl., in tan.

recht, law, right; 333. 507. 514. Ad 20 (?).

rega, he will go; 545 *gl.* raga.

réid, easy; 671 *gl.* so·raid.

·reilge, *subj. perf.* = *opt.*, 'may he not *leave*' me, *rò·leice*, rèilge, 190.

Rein, Rhine .i. the sea, *gl.* 399, where LU gl. *renis* .i. maris, but suggests the reading *rian*, as a native word meaning 'sea', quoting some stanzas in proof.

renim, I sell; *red. perf.* 430 rir, 'he sold', gl. *ro·renastar*, LU *ro·rec*, YBL *ro·recustar*.

renna, see *rinn*.

rethim, I run; 356 raith rith *rethes*, *gl.*, ro·reithestar, 'he ran'.

ret[u], criminality; 537 gl. bibdanas, and explained as = *reatus*, in LU.

rí, king, 318; *gen.*, *ríg*, 507; 545 rig mac .i. mac ind rig; 657 ind ríg.

ria n-, (*prep.* i.q. *ré*), before; 550[2] ria n-aes, ria n-amnert.

riag, torture; *pl.*, 668 sech riaga, gl. 'demons of the air', and 'the daughter of Orcus' (the three Furies), YBL gl. na riagaired, 'of the torturers'.

riched, kingdom (of heaven); Ad 13.

ríg, see *rí*.

rígim, I make king; 428 rigthier, 'he is crowned'.

rimim, I count; 401 *rimfed* renna nime, 'he will number the stars of heaven'.

rinn, star; 401 *renna* nime (pl.).

rir, see *renim*.

ris, story; 219 gl. *scel*, quoting from the Dialogue of the Two Sages and from the Bretha Nemed.

rith, race, course; 356. 393. 395. 399.

ro·, *perfective prefix*; 429 ro·fer, 637; spelt *·ru·* in 537 do·ru·meoin; 336[a] ro·fess, 'it was known'; by tmesis (seemingly) 405 r·' o Cholum C. ·cualamar; 644 ro·salui (?); 657 ro·athlas; 660 ro·dom·rig; 668 ro·dom sibsia (?); 671 ro·p; 657 do·*ra*·dbad for do·*ro*·dibad (?).

ro- *adverbial prefix*, great, many, numerous; 302 ro-hairbriu; 385 ro-chuaid; 680 ro·diall.

robust, from Lat., 333 recht r.

·rocaib, 300 in re ass·id·rocaib, gl. in tan conhuarcaib, 'when he arose', *fo·ro·gab* = fuarcaib, but our verb seems *ro·fo·od·gab* = *ro·cab*, with infix pron. *id* and *as* = *ex* (Lat.), so that we should have *ass-ro·fo·od·gab*, but YBL gl. aingel, ria re ro·bai i n-a comaidechta *cen co ro·tocaib* he.

rocma, he will come; Ad 18 gl. ricfa (YBL roichma).

ro-diall, great declension (?); 680 'great is the *ro-diall* I have put on the above words', 'its shape and form and finish', as LB expands it; YBL is illegible here, but has the gl. *oll rodi-eolus* .i. ro-*dathaiges* he an molad.

rogu, choice; 637.

·rogus, 185 Dia, *do·r·rogus*, gl. *atagur*, 'I fear', and *guidim*, 'I beseech', T and LU, but YBL suggests its origin from the word *roga*, , choice', or that it should be *dorod deus* .i. *datogus* Dia i.e. 'though everybody, should be worshipping idols or images, I worship the true God'.

But it is not easy to say what the original writer intended by the words, 'whom *I have chosen*', 'whom I beseech'; in either case, the final syllable is inexplicable.

rop, copula opt.-subj.; 671 rop reid, 'be it smooth'.

rosalui (?) 644 r. sochla suithi, the gll. all explain, 'he solved', *ro·fuasluic*, *huatuaslaic*, *·foslaicestar*; prob. that was the traditional meaning, but the word is an impossibility: *rosalui*, *rosolui*, *rosola* is not Irish, and never was, nor could have been; perhaps it was only an early Latin gl. on the original, for it points of course to *resoluere* in some form.

-ruair, see *fo·d·ruair*, 514, from *foirim*, 'I effect, cause'.

ruam, gl. *sepulchre* [or *Rome*, no doubt the former is correct]; 336, cf. FMast. sub. ann. 733, 1474 romh adhnaicthe, just as in our gl. 337; cf. Gen. xxiii. 6; Jud. xvi. 31.

ruithnigthi, radiant, resplendent; Ad 13 gl. ind rig *taitnemaig*.

run, rune, mystery, secret; 385 legais *runu* (τὰς) ro-chuaid, 'he explained the *mystic sense* of texts'.

runech, (possessing runes, mysterious), mystic; Ad 13 ind rig runig, gl. hico 'taat *runa*, 'with whom are runes, mysteries'.

sab, chief; 282 sab suithe.

sacart, priest, 'sacerd-'; 318.

saegul, age, life, saeculum; only in saegul-sneid, 278 'short-*lived*'.

saeth, labour, pain; 535 *gl. galur*, 'disease'; 318 saethu (acc. pl.).

saith, satiety; 435 gl. making it object to *secknais*, 'he eschewed satiety': vide also cpd. *seim-sâth*, 280.

salm, psalm; 365 salmu (acc. pl.).

samith (?) 637 ro·fer subai samith, gl. sam-sith, 'summer-peace', 'the season in which he died'; or, 'he procured *peace* for his *congregations*', *sith* di-a *samud*. But YBL has, in ferann *saim-suthach*, 'the land *sweet-fruitful*'.

sceo, said to mean 'and'; 229. 380. 392. 579. There is no doubt that it *is* so found in these texts, but it is hard to believe that it was ever a *living* word, in spite of the statement of the gl. on 230, '*sceo* and *ceo* and *neo* are three Gaelic copulatives'.

scél, story; only in 211 ni *di-sceoil*, which is gl. as if adj. *di-sceoil*, 'unstoried,' but also *dis* in *scel*, '(not) vain (is) the story.'

scol, school; 392 eter scolaib screptra.

screptuir, scripture; 392 scolaib screptra (*gen.*)

sech, *prep.*, past, beyond; 668 sech riagu; in 590 sóer sech thuaith, the gl. felt a difficulty in taking it as the prep., and so explains no·*seichfis secht* tuatha, 'whom seven districts used to follow,' where *two* speculations are placed side by side; LB adds two others, no·*sechtea sechtar-thuaith*. But YBL reads *saig* for *sech* and gl. *ro·soithed* fo tuaid, &c. If *sech* does *not* mean the prep. 'beyond, past', the line is open to endless conjecture; and if it *does* mean the prep., the line cannot be translated.

sechrais, he eschewed; no doubt *sechnais*, as given in the gl. 435 (four times).

séim-sáth, easily satisfied, satisfied with little, 280 gl. *suail* a ṡaith.

seis (?) 336 ro·fess seis, LU gives *ety. gl. so·fis*, 'good knowledge'; YBL is a little more elaborate, "his good knowledge, his particular knowledge i.e. of his wisdom, of his prophetic gift, of his devoutness and of his charity". But even if it did mean all these things, it does not harmonize with the previous clause,—'sepulchre was known, knowledge was known' (!).

sercol, luxurious feeding; 435, but LU gl. divides differently, nirbo *sercad* leis co *oll*-saith, 'he was not fond of it up to full satiety'; YBL gl. ni nama nach ibead sin, acht ni·rb inmain leis, 'he not only did not drink beer, but he did not even like it', so that evidently YBL took the word as *serc-ol*, 'love-drink', whereas LU took *oll*='great'.

seu, Lat. *seu*, 563 not in other texts.

sexus, perhaps 'he reached them' (?), 375 libru Solman s. gl. *ro·seich* and *ro·siacht*, 'he followed' or 'he attained', but the al. gl. shows how little was known really about *sexus* .i. *fegsus* (which is probably the reading also of LU 11 β 30); YBL seems to take it with *sina* following, and gl., ro·legad na sina iar n-a coir, but its gl. on the preceding, viz. *ro·leg*-som libru Solman, is 'he read'.

siacht, he attained, reached; 486 gl. *ro·sechestar* and *ro·siacht*.

sibsia (?) 668 ro·dom· s. sech riaga, gl. 'may he *carry me* past' (tortures) &c., *ro·m·fuca*; so LB, which also reads ro·*tomsib-sa* and gl. ro·*sia sinde* chuca, seemingly = 'may he bring us to him'; while YBL in a very blurred text reads *rotumsibsiea*, and gl. co ro·saera me sech sibsanaig (?) na riagaired, 'that he may *save* me past the (——— ?) of the torturers'.

sin, that; 590.

sina (pl. of *sin*), season, weather; 380 where the gl. seems to render 'good weather', *sonenna* opp. *rima*, gl. *doinenna*, 'bad weather'; so, evidently LU; 535 srethraib sina, in 'the courses of the season'.

Sion, Zion; 233, 660 (Sione). Ad 8.

sír, long, continual, lasting; 542. 598 *gl.*, suthain.

slán, complete, perfect; 432 sui s.

slicht, track, footstep; 486 'he followed the track of the evangelists'.

sluinnim, I explain; *sec. fut.*, 252 *do·sluindfe* foccul fír, 'he would explain'; *s-pret.* 3 *sg.* (with redundant *obj. suff.*), 367 *sluinnsi*-us leig libru: all three texts agree substantially.

snadud, act of saving; Ad 8.

snaidim, I save, protect, deliver; 660 for·don·*snaidfe* Sione, probably *for-snad-*, *pro*-tect.

snechta, snow ; 624 in [ṡ]*nectu* nu-dal.

-sneid, small, brief (of age, life) ; 278 saegul-*sneid*.

so, this ; 660 *in·* *so*.

sochla, famous ; 644.

soér, free, noble ; 590.

soich, he followed (?) ; 542 *gl.*, *ro·seichestar*, just as *sexus* and *siacht* are glossed.

Solman (*gen.* of *Solam*) ; Solomon, 375.

sreth, series, course ; *dat. pl.* 535 srethaib sina.

sruth, wise man, sage, 'reverend senior' ; 579 cain s.

suail, small, mean, trifling ; 563 Ad 8.

subai, joy ; 637.

sui, scholar, doctor, sage ; 236. 432. 486.

suidioth, a corrupt text, 233 gl. '*he sat*' and also '*the sitting* which will be' ; LU *sudioth* with the same double gl., but YBL (75 *a* 36) has *de deis* Sion *suidiath*, with gl. showing that it read *suid iath*, viz. *suigfid* se for *ferann* Sion al-lo bratha for des De, 'he *will sit* on the *land* of Sion at the day of Doom on the right hand of God' ; and this analysis is in our gl. *suidi*gud bias i n-*iath*. But there is not the remotest chance of *construing* the clause *de de Sion suidioth* in any text !

súil, eye ; 430 accobar a súla, 'desire of his eye'.

suithe, wisdom, sagedom, learning, lore ; 282. 339. 644 (suithi).

tacud, prosperity, riches ; Ad 4 (al. *tocad*).

taigi, *gen.* of *tech*, house ; 697 ong oen-*taigi*.

talluid, he went ; 490 *co talluid*, LU *coitlud*, YBL *colluid*, all probably the same for *co dolluid*, 'till he went', the gll. 'it is *thus he went*'

tar, in return for ; 358 (love *for* hate).

taslai (?) 484 tre n-a chian *co-taslai*, gl. 'at *reaching* that service', referring to previous line ; LU has co-*taslia*, gl. ic *taisled*, perhaps = *tuisliud*, 'falling' ; but YBL reads *con·taislea*, and gl. 'after the long periods during which he was preaching [or showing] the faith and belief', 'ac *taiscelad* [or with *b* written above, probably *taiselbad* intended] irsi ocus creidmi, where evidently the *taislea* of text is gl. *taiselbad* or *taiscelad*, neither of which is possible.

tathriath, return (?), reprehension (?) ; 252 gl. ni hasthrethend, 'he runs not back', and di-ar *taithreos*, 'for our imitation (?)'. YBL [75 *β* 10] has a different text, ar a n*tathc*(*r*)*ethith* fri sloindead focol fir, *gl.*, tallad forn, ocus *nocho tachurfither* duin anti no·sloind duinn firindi cach focail, where perhaps *taithchurethid*, 'returner', is intended (?).

teinntide, fiery ; 194 múr t.

tercc, (?) scanty, few ; 194, but the gl. is *hi teilciter* dera, 'in which tears *are shed*', and *terc* is read *dercc* = 'eye': nothing is really known of the meaning of the line.

tet, string ; 647 ong oen·teta, ('of one string').

tia, 190, but LU and YBL have di·a meit, 'for its vastness' ; *thia* can have no meaning, but either *di-a* is to be read, or we should read *muichthi*, —incorrectly, in any case.

tias, subj. 1 sg., 185 re tias, 'before I go' (antequam *ivero*) ; Ad 1[a] hi tias ni mos-tias, gl. 'when I go, that I go not too soon'.

tinu (?) 516 gl. *saill;* Cr. tr. 'decay' (in LU) which does not seem to suit the gll.; YBL com·ba *tana*, 'so that it was *thin*'; see under *frisberim*.

tír, land; 288. 312.

tochias (?) 598 gl., ni *ma-taidchaid*, 'non bene venit', and ni *thanic*, 'he came not'; LB has *toiches*, gl., *tudchaid* and *dochuaid*, as also *tanic;* these evidently connect it with *tudchad*, 'went', but YBL while reading *toiches* gl. nirbo *cheastar* do'n bith a eg-som, where *ceasta* can hardly be anything else than *suffered*, as if from *dochesaim* (*?*)

toi, (?) 256, gl. *tost*, 'silence', and also Tai, name of a river in Scotland, the Tay; 569, which YBL gl. as the river. The story in YBL is given as follows:—

Tri noi ndruad ro·badar ic Ædan mac Gabran, is amlaid ro·badar side: cach æn ro·beannachdais, ba beannach*da*, ocus cach oen no·mallachtais ba mallachda, hic est sensus, ro·cloitar [*da* above *ro·* and seemingly *s.* before *tar*, but even the final symbol for *ar* is not clear, and it might be *ta;* the acc. *beolo* is quite clear, so that the text is somewhat uncertain] beolo na mborb ro·batar do rer (t)tola in rig ica'n abaind dianad ainm Toi,—cid mallachad rob ail leo, conad beannachad doronsad [79 β 29–35]. "Thrice nine wizards there were with Aedan mac Gabran, and thus were they: whomsoever they blest he was blessed, and whomsoever they curst he was accursed, hic est sensus: subdued were (?) the lips of the fools who were in subjection to the King's will at the river called Toi, so that, though cursing was what they wished, it was blessing they made." Hence in our gl. ut fuit Balaam.

toib, side; 516.

tol, will, desire; *pl.*, 519 *tule* a chuirp cuillsi-us.

tol-rig, submissive to the king's will; 569 batar ic Toi (if the word be a poetical cpd. 'king-willed', but see note under Toi.

tond, wave; 495; dat., 654 fo thuind (?).

trath, time; 269 as *temp. conj.*, 'at the time when'.

tren-, *prep.*, through (of time), after, 484 *tre* n-a chian; of place, 537 *tre* thuaith; written *tria* 187 tria neit.

trom, heavy; 471. 654.

tuaid, north (country); 288 (?), or 'country', see following;—409.

tuath, country, district, people of a district; 474. 654; *dat. acc.*, *tuaith*, 288 (?) 537. 590. 594; *acc. pl.*, *tuatha*, 256.

tuind, see *tond*.

hua, grandson, descendant; 604; *gen. hui*, 527. Ad 8; *dat. pl.*, *uib* 211.

huain, from us; 249, cpd. prep. from *ó*.

huais, lofty, noble; 401.

huaisli, nobility; 675.

huasa (?) over; 433.

huasal, noble; 453.

huath, terror; 323.

huchtaim, I groan, 214 ni *huchtat*, 'they groan not'.

udbud (?) 579 gl. nomen doloris, apparently defined as *saith* or *ingiu sechi*, which Cr. renders 'tightness of skin'; I know *udbach* only as the name of some cattle-disease [also *adbuch* and *urbach*]. The gl. calls it a disease, *galar*, and speaks of the 'great *enclosure* of his skin' on

account of the vastness of his talents. Then it suggests *udbud*, 'in solving *questions*', where *udb* is taken to be *adbb*, and gl. 'question of the canon-law'. Next it brings up *dibdud goa*, '*repression* of falsehood', and lastly, it says that it is a name for a *reading*-'*bothy*', or the proper name of a place in Tyrconnell. There is besides seemingly a play on the previous *adbud* 574. To these LU *adds*—quite unnecessarily, one would think,—*udbud* i.e. *foi-badud*, '*submerging* the body of Christ in the Mass'.

YBL further communicates, ag *idpairt* cuirp Christ ocus a fola, and then quotes verses to prove that *gudb* is the name of a 'reading-bothy.' Its analyses also include *sod fadb*, 'solving questions of scripture'; or else, "*udb* is the name of a *royal palace* full of precious stones, both day and night being *co·lighted*, so from that was derived the name of the mystic palace of God" apparently meaning C.C. The name of the disease seems mentioned on 80 *a* 2, barely legible, *in guiseigid* buaru (?)

huile, all, every, 260 huile bith; 555 *ule*, gl. '(than) *every* (song)'.

uined (?) 507 ni *uined* ní na bo recht ríg, *gl.*, ni hairderccaiged, also given in LU, but YBL has the other gl. of LU, ni dénad ní do *aini*, for their text *aened*, but unfortunately, *aini* is also vague, and may mean 'fasting', or 'pleasure, splendour, happiness' and ideas of the kind. Cr.'s tr. '*he used to take amusement on Sundays*, might probably have a negative inserted; but the meaning is quite undetermined, "he did not (——?) anything that was not a king's right", where the last clause is gl. *do reir toili Dé*, 'acc. to God's law'.

-us, usually regarded as a *suff.* pronominal form, a pleonastic '*them*'; 365 *glinnsi-us*, 'he corrected them'; 367 *sluinnsi-us*, 'he expounded them'; 375 *sexs-us*, 'he followed them' (?); 519 *cuillsi-us*, 'he subjected them'; 569 *cluidsi-us*, 'he subdued them'.

ut, probably only Latin *ut*, 'as', 379 but the text in any case cannot be construed.

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